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# MOODY BIBLE INSTITUTE MONTHLY

Volume XXIV

August, 1924

Number 12

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Vol. XXIV

AUGUST, 1924

No. 12

Published on the first of each month

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August, 1924

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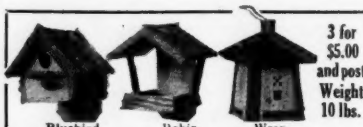
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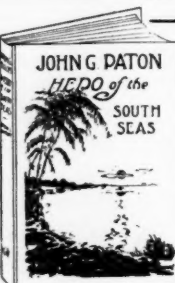
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# Moody Bible Monthly

AUGUST, 1924

## EDITORIAL NOTES

"Be ye not unequally yoked together with unbelievers." 2 Corinthians 6:14.

"Only in the Lord." 1 Corinthians 7:39.

**Cut From the Loaf** "I am quite learned in the Bible. I was raised with one but was married and backslid."

The above is a quotation from a letter of inquiry addressed to the Correspondence School of the Moody Bible Institute.

It is like a voice of many waters. It tells the story—that is, the last sentence does—of many and many a married couple's life.

It condenses the story of heartaches, of disappointments, of accusing consciences, of spiritual barrenness, of conjugal estrangement, of family disputes, of filial dejection, of failure and loss of every kind.

Oh, why do Christian youth of either sex ally themselves in marriage with those who are not Christians? Spiritual miscegenation is more fearful and more lasting in its results than the physical.

A Chicago judge gave a lecture from the bench the other day to a divorcee, telling her that the place for a Christian to look for a life partner was in the church. One may be disappointed even there, but the judge was on the right track.

We once more commend to our young readers a patient and prayerful consideration of the sacred Scriptures quoted above. One refers particularly to marriage, and the other certainly includes it.

\* \* \*

The Divinity School of the University of Chicago sets a good example to Bible institutes in its "Extension Courses in Religion," carried on not

**Extension Courses in Religion** only on its own premises, but by "Institutes for Christian Workers" held in various parts of the country wherever invitations to do so can be secured from individual churches or groups of churches. Of course, the religion it is extending is that of Modernism with which we have no sympathy, but its method is commendable and should be followed by evangelicals as far as they can obtain the means and the men to do it.

\* \* \*

This is the title of one of the courses of lectures referred to above. Another course is on "The End of the World and the Missionary Task," and judging by the brief syllabus accompanying the announcement, its promoters feel the need of

**Modernism and Missions**

counteracting evangelical and premillennial teaching at home and in mission lands. The animus is indicated in the lecture subjects as follows (quoting the program of the last spring term):

"The Missionary Task as the Modernist Sees It."

"Does Financial Support Give the Right to Control?"

"Shall We Insist Upon Doctrinal Regularity on the Part of our Missionaries and Mission Churches?"

\* "The End of the Age" in the Gospels and Paul's Letters."

\* "The Teaching of the Book of Revelation."

"Premillennialism on the Foreign Field."

"What is the Real Coming of the Kingdom?"

The starred (\*) subjects were assigned to Professor Shirley Jackson Case, whose books upon those subjects afford a sufficiently clear idea of his competency for the task, and how constructive (?) a work he does.

\* \* \*

One of Dean Shailer Mathews' subjects in the preceding program was, "What Is the Real Coming of the Kingdom?" If one believes

**Where the Difference Comes In** that we are in the "last days" and that Christ will soon reappear, such an one, in Dean Mathews' judgment, "will be interested only in certain immediate tasks such as the gathering in of the prescribed number of persons to make up the bride of Christ. He will have little interest in programs of world betterment."

Speaking with all due respect, such an observation would indicate that the distinguished lecturer had lost his bearings. What does any finite being know about "the real coming of the kingdom," except as he goes to the Bible for his data? And does the Bible speak of "programs of world betterment," or does it speak of the calling out of the church from the world? Which is the divine plan for "the real coming of the kingdom?"

And then again, what possibly can do more for "world betterment" than "the saving of individual souls," and the gathering in "of men to make up the bride of Christ"? What does the history of the world testify as to this? Will Dean Mathews say that the great missionaries of the past and present who have been looking for the coming of Christ and preparing the bride for the Bridegroom, have done little or nothing for the betterment of the world?

The announcement of the "Extension Courses in Religion" by the University of Chicago deprecates "bitter controversy" and pleads for

**Fraternal and Honest Expression** "fraternal and honest expression of varying points of view," a desire to be most cordially echoed

everywhere, we should say. Certainly no bitterness shall ever find its way into our editorial pages if the grace of God will prevent. And we mean to be honest also, though that virtue is not conspicuous in Modernism. But the word "fraternal" calls for definition. The lexicographers tell us that a fraternal society is "an association for the attainment of some joint object by mutual efforts." Can our modernist neighbors honestly say that they are in association with the evangelical church for the attainment of a joint object by mutual efforts?

It may aid their thinking on the subject to quote one of them. He is a lecturer in the "Extension Courses in Religion" of which we are speaking, and he is also editor of *The Christian Century*, Chicago. That journal published an informing editorial last January entitled, "Fundamentalism and Modernism: Two Religions," in the course of which it said:

"The God of the Fundamentalist is one God; the God of the Modernist is another. The Christ of the Fundamentalist is one Christ; the Christ of the Modernist is another. The Bible of Fundamentalism is one Bible; the Bible of Modernism is another. The church, the kingdom, the salvation, the consummation of all things—these are one thing to Fundamentalists and another thing to Modernists. Which God is the Christian God, which Christ is the Christian Christ, which Bible is the Christian Bible, which church, which kingdom, which salvation, which consummation are the Christian church, the Christian kingdom, the Christian salvation, the Christian consummation? The future will tell."

What room, or what place, for the "fraternal" idea can be found there? As the editor himself said in the same editorial, You may sing "Blest Be the Tie" till doomsday, but it cannot bind these worlds together. This editor is at least "honest" if he cannot be "fraternal."

\* \* \*

The announcement of these "Extension Courses" declared that the "Fundamentalist group" (!) practically would

## A Profound Misconception

limit the missionary task to "the proclamation of a finished system of doctrine." Nothing of the kind. Where the "Fundamentalist group" would do that, it would essentially fail in its fundamentalism. The inspired apostle Paul in addressing the church at Colosse referring to Christ, said: "Whom we preach." It is not a "system of doctrine" which the true gospel preacher proclaims, but a person. And the person is that One whom the Holy Spirit through the apostle had revealed in the preceding verses. In other words, that person is the image of the invisible God; He is the Creator of the universe; He is the Head of His body, the Church; He is the reconciler of the Church in the body of His flesh through death, and He is the indweller of the Church—"Christ in you, the hope of glory." See Col. 1:15-29.

The university announcement says that the Fundamentalist, or in other words the evangelical program, "would so limit the redemptive message and method of Christian missions as to make its gospel appear to many as a travesty on the gospel of our Lord"! The bandying of words on so sacred a theme is not edifying, but it seems almost necessary to remind our Modernist friends that a "travesty" at least keeps to the subject though it may change the style. The message and method of Modernism, however, is not a travesty but a parody. A parody keeps to the style but it changes the subject. There is no camouflage in a travesty.

\* \* \*

"It will not discuss matters of faith or doctrine but will devote itself to industrial, social and economic questions." Thus reads the official announcement of the Universal Christian Conference to be held at Stockholm in August.

Why then, is it at all particular to call itself the Universal Christian Conference. We thought Christianity had to do primarily with matters of faith and doctrine. By this we do not mean that individual Christians should not be interested in, and discuss and try to mould aright industrial, social and economic questions, but why should the discussion of such questions be the purpose of a conference composed of "delegates representing every important Protestant communion throughout the world and also the Greek Catholic church"? Why should the "World Alliance for International Friendship through the Churches"—for that is the organization which sponsors this conference—feel that the churches can better promote international friendship by "concentrating the thought of Christendom upon those great social, industrial and international questions" than by concentrating it upon Jesus Christ their living Head and the gospel of salvation which He gave them to proclaim? What would the world think if the chambers of commerce, and the

bar and banking associations and the industrial unions of the world were to announce a Universal Christian Conference, not to discuss matters of trade and finance, and labor and law, but questions of Christian faith and doctrine? Would not the world think that things were turned wrongside out and upside down?

Quoting the *Chicago Tribune*, "Clergymen and church associations are more and more active in the political arena, and deliver pronouncements not only upon questions of social and domestic policy but upon the most complicated and difficult problems of international relations. We believe the task for the churches was never greater than in this age of vast and swift change, but it is a task having to do with the inner nature of man. Moral and religious inspiration is sorely needed, not a multiplication of regulations. The pastor is needed, not the policeman."

\* \* \*

It is called the "Council of the Outline of Christianity." It has some very nice people representing it, men and women, but theologically they are certainly a mixture. However, as it was only "recently organized in New York,"

there is yet time for its personnel to get sifted out unless it becomes preoccupied with other matters, for it has a great deal to do. The task it has set itself is to "promote the study of Christian development from the time of Christ to the present day, and to determine the essentials of Christian civilization in its broad and simple outlines." Then, when the results of the inquiry are "formulated under the supervision of an interdenominational board" (there's a new thought for you!), "they will be disseminated promptly by publication and by a lecture campaign in the principal cities." Be on the lookout for them.

But how, or where, did this mighty and so greatly needed "Council" come into being? Why, at "an informal luncheon" of course, in a city club.

And what started it? Nothing less indeed than "the present controversial discussion which is occupying so much of the field of our Christian energies." This controversy must be stopped, that's all there is about it, and since the theological seminaries, the religious press and the church councils and assemblies can't stop it, this council will do it (it has twenty-one members we believe), if it is only given time.

And the thing which will stop it is "a statement of facts in respect to the whole Christian movement so sound, impartial and popular as to command general assent and attention."

Could anything be simpler? What dunces all the rest of us have been not to have thought of it ourselves! But this is explained by the circumstance that the idea arose "outside" of the churches, so the public announcement says. It need scarcely to have mentioned it though, for how could such

an idea have arisen inside of the churches, if they were really churches? Nevertheless, we can never be too thankful to one member of the council in particular, a lady much interested in politics and all good things, who in a newspaper article tells us in a word that the purpose of the council is primarily the "ascertaining what the word Christianity really means"!

When that *denouement* comes, it will be recognized by all that the aforementioned luncheon at that city club was not eaten in vain. (Rom. 1:21, 22).

\* \* \*

Our readers must be aware that we are not referring to the Bible and the doctrines of Christianity when we raise this question, but to something very different. We are referring to what we

hear on the street and to what we read in the newspapers, not infrequently religious newspapers. Early in the year *The Christian Herald* (New York) published a series of articles by a Mr. Bierstadt, entitled, "The Great Betrayal," in which the author undertook to show that the United States had betrayed her principles in dealing with the Near East, and the publisher of the paper affirmed that the facts in the article had been thoroughly authenticated.

But now comes Dr. W. T. Ellis, the well-known traveler and newspaper correspondent, a Christian man of high standing, and contradicts the whole thing. The only betrayal, according to Dr. Ellis, is the betrayal of America by the author of the articles. Dr. Ellis presents facts and has sent a communication about it to the Foreign Affairs Committee of the United States Senate.

What are we to believe is a very serious question in these days when "many are running to and fro in the earth and knowledge (?) is being increased." All that we can say is, be cautious, be on your guard, do not make up your mind too quickly, and wait to hear the other side before you form your judgment. It was in his haste that the psalmist said, "All men are liars." Some still tell the truth if we will give them an opportunity to be heard.

\* \* \*

It was formerly known as the Towner-Sterling Bill, and our readers may recall an editorial under that title appearing in our issue of

November, 1923, in which Miss Newel M. Mason, A. M., of Macon, Ga., an experienced educator, was quoted in opposition to it. It is interesting to learn that several responses have come to Miss Mason as the result of the editorial, and in some cases, from persons of influence in congressional circles.

Among the responses was a letter from an influential pastor in the northwest, who had previously sponsored the bill, and who wrote to Miss Mason saying:

Moody Bible Institute Monthly

"I am willing to acknowledge the 'corn,' namely, that there is much to be said from your viewpoint, and if I am not now convinced that the bill is wholly evil, yet I can see that it may involve a great danger to religious liberty.

"I attended two denominational universities and one state university, and in all of them the modern hiss of the serpent against sound evangelical truth is heard, and the views of so-called Liberalism are gulped down without the use of any strainer. Those who believe in freedom and believe the Word of God will do well to always recall that eternal vigilance is the price of this freedom."

Another interesting response was from

the "woman patriot," of Washington, D. C., representing an association of women "for the family and the state against feminism and communism." It is gathered from this communication that the bill was slated to be rushed through the committees of both the House and Senate "on skids," but the opposition to it in the Senate Committee especially, was stronger than anticipated. If our readers desire a report of the Senate hearings, it can be obtained without cost by addressing their representatives in Washington. Senator Sterling ardently supported the bill of course, but as he was recently defeated in the primaries of his state, his support henceforth will be lost. It is a coincidence

that another strong spokesman of the "feminists," as they are called, Senator McCormick, of Illinois, was also defeated in the primaries. Can it be possible that the women who represent "millions of other women," do not represent them after all?

The House hearings on the bill are progressing, but we are informed that the committee is almost solidly against it, and probably will report it unfavorably. President Goodnow, of Johns Hopkins University, spoke strongly against it recently, and so did two eminent Baltimore lawyers. We are glad to have been of some little use in the premises, for we believe the bill is bad politically and religiously as well.

## The Franks Case

Editorial

A COUPLE of months ago, two Jewish youths of Chicago, sons of rich parents, university students of more than ordinary mentality, "brilliant members of the young intelligentsia," kidnapped and murdered a Jewish boy, named Franks, one of their neighbors. Ostensibly the motive was a desire for ransom, but as neither of the youths was in need of money, a further motive apparently was a desire for excitement, an ambition to do something out of the ordinary, to make a psychological experiment and get talked about. The boy they killed was not the only one on their list, and had he eluded them others were marked for sacrifice. The newspapers called it one of the most important crimes on record.

We were much interested in the public comments upon the crime. A Jewish writer, editor-in-chief of the *Jewish Courier*, called it the tragedy of a great portion of the Jewish people that have lost the Jewish way of living, for the parents of these youths had not given them a Jewish education. "They knew nothing of Judaism with its sufferings and problems or they would not have surrendered themselves to wild and unnatural passion," he said. And what is more, he added, "there are hundreds of thousands of rich Jews in many other cities of America, who don't know what to do with their money, and who let their children grow up without any feeling of Jewish responsibility."

We felt the deepest sympathy for this

Jewish spokesman as we read his words of truth and soberness, but it was coupled with a pang of disappointment because he said nothing about Jehovah. "Where is the Lord God of Elijah?" A knowledge of Judaism in itself could not have saved these young men any more than a knowledge of Christianity could do it. Salvation belongeth unto the Lord. "This is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent" (John 17:3).

The *Portland Oregonian* contained a masterly editorial entitled "Murder as a Sensation," in which it said:

"Slowly, and despite all sane and well-considered complaint, there has spread throughout America and the world a disregard for moral law. Pallid, semi-sexed, neurotic prophets and priests have arisen to call upon the young and callow in the name of freedom, and to call with the art of the sophist and the seductive voice of the Devil. Where these leaders of moral and mental rebellion have been found the fetid odor of gross and shameless immorality has never been absent. Their cults, their philosophies, their every utterance have been flowers of evil. Yet we have, in some degree, honored these human abnormalities in our lecture halls, in our literature and even in our colleges. Such were the mentors of the murderers of the Franks boy."

But a word which will come home closer to some of us is that of a pastor in Bedford, Ind., Rev. S. S. Lappin, writing to the *Indianapolis Star*, as follows:

"In the university from which one of these young alleged murderers graduated was a professor, until recently, if not at this precise moment, who, through decades, has gone out of his way in the courses he is paid by the people to teach, to attack the faith of his students in the Bible as a revelation from God. Asked 'What about the miracles?' he answered with a sneer, 'That's easy—there were none.' And in that, as in many other schools of higher learning, the evolutionary hypothesis is taught as though it were proven fact and taught with an emphasis that levels mankind down with the brute creation. Why blame young Leopold when he argues that 'it is as easy to justify such a death as it is to justify an entomologist impaling a beetle on a pin'? That is university lingo; that is in line with the soul-congealing processes encouraged in the atmosphere of his alma mater. And when young Loeb telephones his mother and says:

"'Mommy, I just called to tell you that it's all true, mommy—yes, it's all true—"

"And when the mother, her heart breaking, answers—

"'Oh, Dick, my boy, don't say that—please—I don't believe a word of it—not a word.'"

"When that happens it is but the clash of intellectualism with the heart of the race, as expressed through motherhood. Buck up now, you brave intellectuals and face the issue. This and a thousand lesser derelictions, is but the fine fruits of your sowings when you sought to break down faith in the true and living God of the Bible."

## Evangelism and Bodily Healing

Editorial

SOME of our readers may recall an editorial in our June issue, 1922, in which we narrated a conversation with Evangelist F. F. Bosworth concerning reports of miraculous bodily cures which had attended his ministry, and as to which

we felt that the evidence in particular cases was not entirely convincing. We suggested the raising of a fund to secure professional men of reputation to make an investigation that would satisfy all reasonable people, but nothing came of it.

Since then, however, the city of Vancouver, B. C., in the case of the Rev. C. S. Price, has done what we were unsuccessful in getting Chicago to do in the case of Mr. Bosworth. We are not aware that any fund had to be raised to accomplish it, but as a matter



of fact, the Ministerial Association of that city appointed a committee of ministers, doctors, university professors and one lawyer to investigate reported cures and report conclusions.

We confess that at first we were rather prejudiced against the committee because of some correspondence which came into our hands, and which caused us to postpone an examination of its personnel and its findings until some time last spring. But when we went into it, we experienced a change of mind for several reasons, the candid statement of which will not fail of practical value we hope, to a good many.

## I

### Character of the Work Done

In the *first* place, the committee was both representative and competent. It consisted of eleven ministers representing various denominations and various views on the subject; eight physicians, members of Christian churches and specialists in the diseases that called for investigation, three university professors who were able to bring biological, psychological or other knowledge to the inquiry, and one well-known member of the legal profession.

In the *second* place, the scope of the inquiry was strictly limited to the one thing, an investigation of the healing results of the campaign. The report does not challenge the fact that the evangelist preached the gospel of salvation, nor that genuine conversions to Christ followed, nor that benefit, physical as well as spiritual, was experienced by very many. Nor does it enter at all into the money side of the matter. Whether or not the evangelist reaped a large financial reward for himself is not mentioned. All possibility of unjust accusations in these particulars was thus judiciously avoided. We should add another word. The report says nothing about unseemly features of the meetings, especially the "tarry meetings," which private advices as well as numerous newspaper reports enlarged upon very considerably.

In the *third* place, the work of the investigation was diligently pursued. The full committee met twelve times and a sub-committee seven times. Three appeals were made at intervals in the daily press for information as to persons anointed by the evangelist, and a circular letter was sent to ministers and physicians of the city and vicinity with the same object. The evangelist himself was asked for his co-operation by furnishing names and addresses of those whom he had anointed, but unfortunately as we think, he did not comply with the request.

The cases when reported were considered carefully, and where doubt existed or details were lacking, particular members of the committee were assigned to clear up the difficulty. Evidence when obtained was analyzed and classified, and after careful discussion was finally issued in the report.

In the *fourth* place, a sufficient number of cases were investigated and of sufficient

variety in their nature, to justify the conclusions drawn. There were some 350 cases investigated in all, covering between fifty and sixty kinds of diseases such as asthma, blindness, bronchitis, cancer, curvature of the spine, consumption, deformities, diabetes, dropsy, deafness, epilepsy, gastritis, goiter, heart diseases, hysteria, idiocy, lameness, lumbago, limbs broken, malaria, neuritis, paralysis, nervous troubles, spinal trouble, stomach troubles, tumor and various combinations of them all. As the committee says, the range and variety of the cases was so great that even if the number had been multiplied indefinitely, no material change in their conclusions would have been required.

## II

### Conclusions Reached

1. Of the 350 cases five were cured. These were functional cases; that is to say, there being in them an absence of those structural changes which always accompany organic diseases, they were directly amenable to mental treatment. These cures were like those of "shell-shock" treated during and since the World War.

2. Of the 350 cases thirty-nine died within six months after the meetings. The committee does not undertake to say whether death was hastened in these cases by anything traceable to the meetings, but it suggests that if the 350 persons had been cured of their diseases, one-tenth and more of them would not, in the natural course of events, have died within so short a time.

3. Of the 350 cases, five became insane within a few months, and four other persons, not of the 350, became insane through failure of members of their families to experience the healing which had been announced to them.

4. The method of treatment used by the evangelist was, in the judgment of the committee, that of suggestion, partly in its ordinary form but mainly in the form of hypnotic suggestion. The report explains this later, but it is careful to admit at this point that undoubted spiritual benefits were received by many as the result of the evangelist's labors, and also that religious faith on the part of a patient is a useful adjunct in the treatment of diseases. Moreover, the report does not charge the evangelist with conscious fraud, we are pleased to be able to say. It does not declare that knowingly he practised hypnotism while leading the people to suppose that he was exhibiting the miraculous power of God. In other words, as we apprehend the situation, the evangelist himself may have been deceived in the matter. However, the report does make clear, or at least lays emphasis on the statement, that the value of suggestion is strictly limited, and that it can be used hypnotically with safety only by those who are skilled in the diagnosis of disease, and who understand the nature of the human mind.

## III

### Classification of Results

The committee divided the cases

treated roughly into two groups—organic diseases and functional diseases. By the first are meant such as were accompanied by a demonstrable structural change in some organ or part of the body, such as cancer, tuberculosis of lung or joint, dislocated joints, valvular heart disease, diabetes, etc. By the second are meant such as show no evidence of structural change but where the patient nevertheless, suffers the discomforts and shows the symptoms ordinarily due to organic disease.

In this second group were placed so-called nervous diseases and those cases which reported a variety of diseases all present at once. Some of these were self-diagnosed cancer, heart disease, rheumatism, stomach troubles and certain forms of paralysis, blindness and deafness, cases which as before stated, were common during the war as a result of "shell-shock." The committee observes that the continuance of a functional derangement may eventually produce results which to the ordinary observer are indistinguishable from organic disorders and which frequently require even the utmost skill of the trained medical observer to correctly diagnose.

All of the cases classed as cures came within the second group, in the best judgment of the committee, that is, they were functional disorders.

The report describes many of the results in detail, giving X-ray photographs in a few instances, and arranging them under nine heads as follows:

1. Cures (5 cases)
2. Improvement, specific or general (38 cases)
3. No change (215 cases)
4. Worse than before (17 cases)
5. Died (39 cases)
6. Better mental outlook continued (10 cases)
7. Marked depression (30 cases)
8. Insanity following (9 cases)
9. Where a report was impossible (20 cases)

## IV

### Scientific Facts

After naming a valuable list of books for any desiring to pursue the question further, the report draws to a close by speaking of certain "issues" involved in the investigation.

The first of those issues is that there is now a well-recognized science of mental healing which until recently was not the case—its technical name being psychotherapeutics. The committee believes that the physical benefits accruing to some through the ministrations of the evangelist are explainable by these laws, which are seen in operation daily in modern hospitals under safeguards necessary to the well-being of the patient.

A second issue is the recognition of the fact that the operation of these laws does not make the healing any the less divine—some would say it is more divine because more intelligent. Consequently in the opinion of the committee, it is dangerous to substitute for careful diagnosis and intelligent treatment of

these diseases, a strong emotional excitement reinforced by hypnotism and massed suggestion.

A third issue is the clear and decided testimony of the committee that health and healing is the gift of God; that the laws of body and mind are a divine revelation. The report is limiting its meaning for the moment to that revelation which has come through modern science, but the whole tenor of the report would go to show that it includes also the revelation of the same which is found primarily in the Holy Scriptures.

Various methods of healing are mentioned in the report; "divine healing," "faith healing," "mental healing," "psychotherapy," "suggestion" and some others, but the committee's own belief is that wherever the body is really healed, the divine power is always exercised in conformity with God's laws. As for ourselves, we are not so sure of that. There are some methods or means of healing—Christian Science for example, so closely associated with the denial of God and His Son, Jesus Christ, as to raise the question whether the prince of darkness may not exercise a limited power of healing in some cases. However, it is evident that the committee has no animus against any real healing that accompanied the ministry of this evangelist. Its final word is this:

*"Whether in answer to the prayer of faith or to the skill and direction of the physician, whether by laws scientifically known to us or as yet beyond our comprehension, all healing comes from God. To Him we never turn in vain, if we do so in complete submission to His holy will, with the conviction that His will for us is wisest and best."*

## V

### A Minority Report

Two members of the committee did not sign the report. One of these was accepted as a member of the committee on the understanding that he could "not see that any good could result from the investigation." He attended but four meetings. The other member attended only three, and sometimes neither of them sat through the whole meeting.

These two members issued a brief minority report which we have read with the same care as the other, and which, while accepting the facts of the other, criticises them in certain respects.

1. For example, the minority report observes that 350 cases are only about 6 per cent of the total number anointed, which was some 6,000; and that the 350, in their opinion, were drawn largely from those who were disappointed because healing either wholly or partially, had not come to them. But we candidly believe that the character of the committee is a satisfactory answer to the latter criticism, while as to the former any intelligent person is competent to say whether 350 cases of the varied character indicated above, and examined in the manner specified, are not sufficient for a reasonable conclusion.

2. The minority report also criticises the majority for the inference drawn

from the 39 deaths, and states its belief that the number is probably the total of those who died out of the 6,000, instead of the 350 only. Again one might appeal to the character of the committee as rendering this exceedingly improbable.

3. Objection is further taken to the finding of the majority that the cures were "attributable wholly to suggestion and hypnotic suggestion." The minority confesses that functional disease is susceptible to such treatment, but adds that its principles, that is, the principles of psychotherapy "are in use through the prayer of faith," a proposition which we do not understand the majority to contravene, but which as a fact it admits.

4. "The controversy in the committee occurred very largely over the question of organic disease," says the minority report. "The minority are of the opinion that God may, and at times does heal both functional and organic diseases through other laws than those revealed to medical science. There are laws without number which make for health, of which medical science is as yet ignorant, any one of which God may use in answering prayer and restoring health."

We are amazed that there should have been any controversy in the committee over a proposition of this character. And indeed, there is nothing in the majority report to indicate that such a controversy took place. The reading of the majority report would lead to the belief that the whole committee heartily concurred in such a view of the case, and assuredly that is the view in which we ourselves concur.

But the question simply is, did such healing (organic diseases) occur at these meetings? Did it please God to answer prayer in that way? Was any evidence of that kind presented?

The minority report would explain the absence of such evidence by saying, as it does actually say, that some who claimed to be healed refused to appear before the committee, "believing their healing to be of such a sacred nature that it could not be ascertained by mental processes." But one would think that gratitude to God and the desire to glorify Him would have overcome that hesitancy. Perhaps the nine lepers whom our Lord healed were restrained from acknowledging Him by that argument, but we should be sorry to think that their counterpart was still found in Vancouver.

## VI

### Our Editorial Comment

We are grateful for this investigation. We are grateful to God and to the Christian brethren who conducted it. Not that it has changed our convictions in any respect but that it has confirmed them. We believe in "divine healing" and we believe in "faith healing," and as we have said on earlier occasions, we make a distinction between the two.

Mrs. McPherson's meetings gave us occasion to explain this distinction in our issue of November, 1921. The healings at her meetings were described by sympathetic reporters, and they were real healings in many cases we had no doubt; faith healings we were ready to admit them to be, but they were not divine healings in the sense in which we have always understood that term. That is to say, God did not seem to interpose in a miraculous way and effect the cures apart from all human means and all laws recognized by the human understanding.

Divine healing is objective; Mrs. McPherson's healings, like those in Vancouver apparently, were subjective. In divine healing the power goes out from God upon the sick and effects a cure thorough, immediate and permanent beyond human comprehension. But in these healings, so far as they have been described, the sick person seems to be using his own power, and effecting his own cure, if his faith is strong enough. And the thoroughness and permanence of his cure seems to depend in some cases upon his continued or persistent use of that power. To us that may be some kind of faith healing—and we are glad of it and grateful for it nevertheless, but it is not divine healing. As we said in the case of Mrs. McPherson's work, so we repeat in the case of that of Mr. Price's work, heaven forbid that we should appear to rob God of His glory, what we have written is in jealousy for His glory.

### THE SABBATH MORNING

By Rev. G. A. Swanson,  
El Reno, Okla.

This is the Sabbath morning;  
Awake, my soul, arise  
In gladsome exultation  
Toward the vaulted skies,  
And praise thy great Creator—  
The Lord who reigns on high,  
For to His throne of mercy  
He bids thee now draw nigh.

This holy Sabbath morning,  
In every land and tribe,  
Let mortal tongues adore Him  
And praise to Him ascribe;  
Let mighty anthems echo  
His great redeeming love,  
Until each trembling cadence  
Shall reach the throne above.

Upon this Sabbath morning  
Let every tongue proclaim  
The bounty of His goodness  
The glory of His name;  
Till heaven and earth shall echo  
With loud and fervent praise,  
And men of every station  
Shall know His wondrous grace.

'Twill be a Sabbath morning—  
A wondrous dawn for me,  
When in the clouds of glory  
My coming Lord I'll see—  
With all His ransomed people,  
And angels in His train  
Whose praises long shall echo  
Throughout His vast domain.

# Dr. W. H. Griffith Thomas

By His Canadian Friend, Dr. Dyson Hague  
An Appreciation

WITH strange suddenness a great and strong life has been brought to its predetermined end. With no apparent decay of his great physical powers, with his eye not dimmed, nor his natural force abated, it hath pleased our Heavenly Father to remove to the sphere of higher service one of the strongest of the strong men of our day. Dr. W. H. Griffith Thomas was, in every sense of the word, a strong man. Physically, he seemed, to those who knew him intimately, incapable of weariness. Mentally, his powers seemed unwearying and, during the last year or two, instead of lessening, he seemed only to increase activities that must have been an ever greater strain upon body, mind and heart.

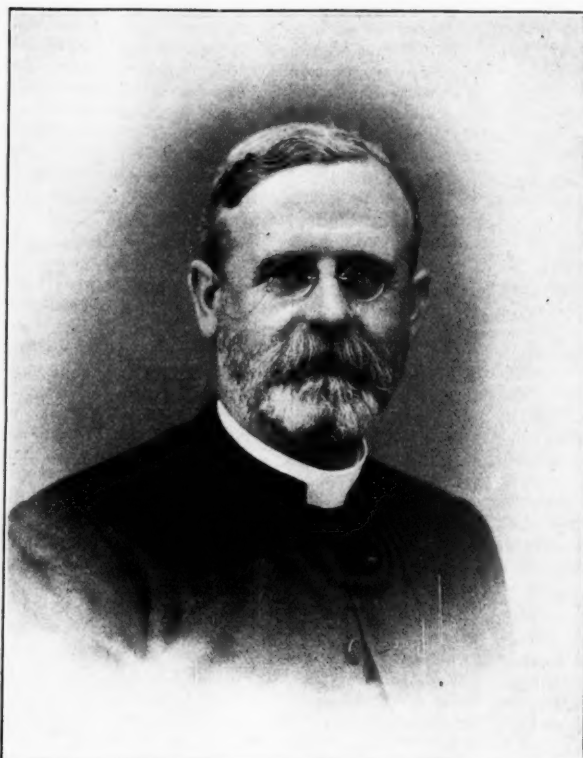
## A Prodigious Toiler

He must have been a prodigious toiler. He certainly carried out in his career the apostolic injunction to be "steadfast, unmovable, always abounding in the work of the Lord." His literary output, from week to week, was in itself a marvel. Not only had he three or four columns weekly in the *Sunday School Times* of Philadelphia, and four or five columns weekly in one of the leading journals of Canada, the *Toronto Globe*, but continuous articles also, covering two to four columns, in *The Evangelical Christian*, the MOODY BIBLE INSTITUTE MONTHLY, of Chicago, the *Bible Champion*, of Reading, Pa., the *Life of Faith*, and the *English Church Record*, of London.

## Author of Many Volumes

But these were only, after all, a fraction of the production of his pen. From year to year, during the last twenty-five or thirty years, volumes have proceeded from his pen with extraordinary regularity. His first work *The Catholic Faith* was the one that probably established his reputation first and foremost, and it will always remain a classic for the evangelicals of the Church of England. His next work on the *Communion*, a *Sacrament of Our Redemption*, will always stand as a very fine piece of liturgical work. His works also on *Genesis*, *John*, *The Acts*, *Romans*, *Hebrews*, *Peter* and *Colossians*, and the *Holy Spirit of God*, and *Life Abiding*, and *Christianity is*

[This article was sent us in manuscript by the author, but as it has appeared also in the *Sunday School Times*, doubtless it was sent in the same form to that journal. This will explain why, although it appeared first in the *Sunday School Times*, we have not thus credited it.—Editors.]



Dr. W. H. Griffith Thomas, D. D.

Christ, and his *Methods of Bible Study*, *Grace and Power*, *Strongholds of Truth*, *The Grace of God*, *The Prayers of St. Paul*, and *The Work of the Ministry*, are samples of his extraordinary literary energy. But when the writer a few months ago saw that Dr. Griffith Thomas had taken on a three or four column weekly work in *The Christian* on "Through the Word—Notes on Daily Readings," he said to himself: "I hope this is not the last straw on the camel's back. I hope that this will not be too much for him." In fact, it makes one think of what the railway porter said to the Bishop of London one day when amidst all the confusion and work of a very busy day, the porter's calm and placid acceptance of the extra strain evoked from the Bishop the astonished exclamation: "I don't see how you do it!" and the answer came: "You ought to know, Sir. By the grace of God." Surely nothing but the empowering Spirit of God and a complete dependence upon Him strength enabled our friend to do it.

## A Pillar of the Church

And as he was strong in body, strong in mind, he was, above all things, strong in convictions. It is that which makes his loss so incalculable. Many men speak and speak well; many men think and think clearly; but he was one of the few

outstanding men who knew what he believed, and knew why he believed it, and was not ashamed of the gospel of Christ, or of His second coming. He knew it was the power of God unto salvation. He knew not only *what* but *Whom* he believed. His voice was like a clarion that gave no uncertain sound. He was so confident, so calm in his confidence. On the Rock, he was a rock. We speak of men as pillars of the church; Dr. Griffith Thomas was in very deed and truth a pillar. The students who listened to his lectures in Wycliffe College, Oxford, and Wycliffe College, Toronto, heard the words of a man whose voice never quivered with an accent of doubt. No words of distrust or unbelief were ever evoked by his teachings. No student ever went away from his classes with a sickening sense of sinking faith with regard to the inspiration of the Scriptures, the authority of the Word, the deity of Christ. If critics thought he was dogmatic and declared his views without special deference to the views advanced by others it was because his eye was

not upon man but upon the Master, and his thought was not to retail the theories and opinions of the learned of this world, but to give the mind of Christ. He was, like St. Paul, a great fighter for the faith, and his joy was the joy which warriors feel in foemen worthy of their steel. As a Bible champion, he was unequalled; and it may be said without exaggeration that his work during the last ten or twenty years placed him among the first half dozen of the foremost and strongest witnesses to the truth of the Bible and the gospel in the twentieth century.

## A Many-Sided Man

It was the writer's privilege to know him very intimately and to be associated with him in various ways in his college and literary labors. He was not, as many supposed, a narrow man, nor was he non-progressive. He read most widely and was a many-sided man. He loved music, sang well, and had a repertoire of good stories unexcelled by many of the best story tellers of this continent. His sense of humor was vivid and keen, and his delight in men and things, in flowers, and children, in the open life of the sea and the hills, shows that he could have written himself down as a lover of his fellowmen.

Almost the last mission that he conducted was in the Church of the Epiphany, in Toronto, when he repeated, by

Moody Bible Institute Monthly



request the addresses on the epistle to the Hebrews which he gave a year or two ago at Keswick; and preached every evening to crowded congregations a series of most attractive and heart-searching evangelistic sermons. As an evangelist he appealed with great earnestness and striking force.

The removal of great leaders in the

very strength of their life will ever be one of the unsolved mysteries of this dispensation. Why he should be taken, whose voice was so true and strong, and a thousand others left whose main function seems to be not to fulfill but to destroy, passes our comprehension. We would not be Christians if we sorrowed with the sadness of those who have no

hope. Rather should we rejoice and pray that, more and more, God will raise up men convinced and convincing, valiant for the truth, loving with a great love the Son of God and the Word of God; men of tireless zeal and unflagging toil, able to teach others also. And this we are persuaded our Heavenly Father will do.

## The Right Sense and Use of the Word "Immortality"\*

By Rev. Harry E. Safford, Lawrence, Mass.

REV. B. A. DISNEY'S article entitled, "Man Immortal—An Appeal to Revelation and to History," in one of the late issues of the MONTHLY, contains a common misuse of terms with reference to the future life, failing to recognize the radical difference between bodily and spiritual death, between destruction and separation.

The word "immortality" designating the state of ever continuous bodily life, may properly be employed in either of two senses, namely, limited or absolute. Thus Adam before he fell was, unlike man today, not liable or appointed to eventual physical death, yet he possessed capacity for death—else he could never have died. That is, he possessed the power to fulfill the condition which would entail death as a consequence; hence his immortality was limited or conditional. But saints in the age to come will by God's grace and gift be beyond the capacity to die as to their bodies: their immortality will be absolute.

### "Conditional" Immortality Unscriptural

Immortality in the first sense being all but unknown (only a brief experience of the first pair, for "in Adam all died" potentially in their physical nature as well as immediately in their spiritual), the word might well, in order to avoid confusion, be used exclusively in the absolute sense, with some different word or phrase to indicate the other state. To speak of limited or conditional immortality is unsatisfactory because this suggests unscriptural teaching in regard to the future life.

After speaking of Adam's spiritual death when he sinned, and the sentence pronounced against his body: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it was thou taken: for dust thou art, and unto dust shalt thou return," Mr. Disney says:

\*This article was to have been published in our Easter (April) issue, but editorial objection was made to it on the ground of its being almost purely philosophical and containing little reference to Scripture. There were other objections also, as for example, where the author speaks of the "bodiless state" of the wicked after the final judgment, which we think is contrary to the accepted view of the evangelical churches generally. Nevertheless, there is much of truth in the article, and its construction is thought compelling. Moreover, the author is known to us, an evangelical Christian whose life tallies with his profession, and whose consecration has been tested by very self-sacrificing labor on the mission field.—Editors.

"But this, mark you, was spoken of the body, not of the soul."

'Life is real! Life is earnest!

And the grave is not its goal;  
Dust thou art, to dust thou'rt returnest,  
Was not spoken of the soul.'

"So man was created immortal as to both soul and body, and had he never sinned he never would have tasted death at any time, or in any form."

Here this writer not merely employs the word immortal in the limited sense unusual to the average reader, but also, supported by the church Fathers whom he quotes, commits a serious double error—and this is the main point of our contention—by speaking of mortality and immortality in connection with the soul.

### Death Never Annihilation

This is erroneous because mortality, by derivation from the Latin word *mors*, meaning (a) bodily death and (b) a dead body, is exclusively a bodily characteristic and in Scripture is never predicated of the human soul.\*\* It points to disintegration, which of course is entirely a physical property.

And Mr. Disney is secondly in error because here he manifestly has in mind the soul's destructibility or indestructibility, which is a very different matter. Yet at another point in his article he correctly describes spiritual death as the state of being "cut off from the favor, communion and fellowship of God." The essence of spiritual death is separation from God: it is never annihilation.

Bodies are mortal, because capable of physical death, and they are also destructible, since disintegration (described in Scripture as corruption) always follows death, Christ's body alone excepted. It is true their elements continue to exist but they are no longer assembled and fashioned as bodies. Souls too are capable of death, and in fact no human soul, save that of Christ until on the cross the Father's face was for a time turned from Him, has ever escaped dying, but to call them mortal is etymologically inaccurate, and they are not destructible but forever exist. Death of soul never coincides in time

with death of body. Every state of death whether of soul or body, is perpetual unless terminated by the power of God. He can resurrect all at any time previous to the conclusion of the final judgment.

### All Are Not Raised Together

At the resurrections, for not all are raised together, bodies dead and corrupted will be refashioned from their disintegrated elements, and if they belong to resurrected souls these bodies will acquire such qualities as to become henceforth incapable of death, for "this corruption shall have put on incorruption." In this they will resemble Christ as He left the tomb.

And as regards the saints still living upon earth at resurrection time, their bodies will continue to house their souls but undergo a "change," receiving the same qualities as the others will then acquire and becoming immune from future death, for "this mortal shall have put on immortality."

But reintegrated dead bodies which belong to other than saints will be resurrected unchanged, receiving temporarily what must be described as their recalled (rather than resurrected) souls since the latter will continue in spiritual death.

Likewise the bodies of those not saints who shall be still living upon earth at resurrection time will continue unchanged along with their souls until, after the final judgment, these bodies shall be destroyed again and forever in the lake of fire, where the souls accompanying each will continue to exist suffering the craving of passions which in their henceforth bodiless state they can never satisfy.

### When the Soul of the Saint Is "Resurrected"

Hence death of body terminates the body's existence, whereas death of soul does not terminate the soul's existence. Or, as a more inclusive statement, death of either body or soul insures the destruction of the body; death of neither body nor soul can prevent the perpetual existence of the soul; but resurrection of the soul insures the final immortality of the body, even if its death temporarily intervenes.

All souls of saints are resurrected at the moment of belief in Christ as Saviour, passing then forever from death unto life, as John says quoting Christ. If physical death overtakes their bodies,

\*\*The Authorized Version incorrectly renders 1 Tim. 1:17 "the King eternal, immortal," where the Greek word means incorruptible. Likewise 2 Tim. 1:10 should be rendered, "brought life and incorruption to light."

these saintly souls continue in Paradise their eternal life, rejoining their bodies at the coming resurrection.

The *Forty Immortals* of the French Academy and Wordsworth's *Ode on Intimations of Immortality* illustrate an accommodated sense and poetic license that perhaps are not to be condemned in their place, yet revealed truth must not become blurred to men through popular usage of words. Especially in

Scripture commentaries and religious writing of any sort the word immortality should be employed only in its exact meaning and not applied indiscriminately to bodies and souls, saints and sinners.

Really there are no immortal souls, though the phrase is commonly met with. There are souls eternally alive that some day will possess immortal bodies; and there are other souls forever existing

(but without what Scripture calls eternal life) that will never have immortal bodies: instead they will finally exist without any bodies whatsoever. Sinners now living on earth will finally appear in the second class unless, ere it be too late, they embrace the offered salvation which alone admits to the class first mentioned. During the age of grace Christ only hath immortality, that is, an immortal body.

## How the Nations Are Made Ready for the End of the Age

By Rev. Edward C. Porter, D.D.,\* Arlington, Mass.

**W**E talk of crises in human history. These are turning points. They are vitally important. They imply a change for better or worse. In disease, too, there is a crisis which means life or death. So in the making of character. Then, by the way you turn, can be told how you will come out. But a crisis in history, or sickness, or experience, has not the finality about it that goes with the act of God at the end of the age, when Jehovah comes out of His place to punish the inhabitants of the earth for their iniquity (Isa. 26:21).

Of the end of the age is it said, "The lofty looks of man shall be humbled and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day" (Isa. 2:11,17). "The Lord of hosts hath sworn, saying, Surely as I have thought so shall it come to pass, and as I have purposed so shall it stand. . . . This is the purpose that is purposed upon the whole earth and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed and who shall annul it. And his hand is stretched out and who shall turn it back?" (Isa. 14:24-27). This brings us to our first point.

### I

#### God Will End This Age

Man would never end it, any more than a thief would stop stealing of his own choice. If stopped, some one else must stop him. Even so-called good men back and fill. The whole human race acts and reacts, strives and tires; but starts in again, when it can. Humanity settles nothing. God settles everything. He can end an age. He will end the age in which we live (Rom. 9:28; Isa. 10:23, R. V.).

In Holy Writ our age is called "the times of the Gentiles." The nations, other than God's own people, are in control. They are to be ousted. When? When God shall please. He has told us that the iniquity of the nations will then be fully ripe (Rev. 14:15).

### II

#### Only God Can Ripen the Nations for Judgment

This does not come about by a normal

or natural development of forces or tendencies already in operation. In the last days, there is not the slow and gradual evolution of evil by processes which we see working today; but at the end of the age, there are miraculous interferences with the regular order which hasten and intensify the consummation, that is, which make the nations ripe for judgment. As Pharaoh's enmity to God was brought to full fruition by the plagues visited upon Egypt, so at the end of the age. Man's inherent, yet concealed, hatred of God has to be shown. It cannot be shown fully during days of mercy and blessing.

We often hear that the times are bad; but they are good compared to what is coming. Things cannot be at their worst as long as God maketh his sun to rise on the evil and the good and sendeth rain on the just and the unjust.

*God has not yet cast off the nations.* He is still very much in the world as the real cause of its comforts, its kindness and its prosperity. While evil abounds, God restrains. In the hours of this age, when hell-born forces seemed about to triumph, God has restrained. In the late World War, He restrained. Bad as it was, it was not as bad as it would have been, if Germany had won. God heard our prayer and had mercy upon us. He, not we, beat back the foe.

We read of another age of long ago, when men did not like to retain God in their knowledge, and, on that account God gave them up. It was so just before the flood. For God to give them up, was in itself a judgment and it meant that a more manifest judgment was coming. *There is never any judgment until God gives men up to themselves and the Devil.* Then there is no divine restraint. Society becomes godless and devilish.

### III

#### How the Nations Become Ripened

This leads us to speak of some of the ways by which the nations become ripe for judgment.

1. The first is *through the removal of restraint.* When the divine restraint is removed, the end of the age will be near. This is more than to say that God will give men up. It is beyond the sad truth that His Spirit will not always strive with men. The removal of

restraint means all this, but it does not stop there. At the end of the age, removal of restraint will be thoroughgoing. In ancient times the flood was a terrific example of this, when the fountains of the great deep were broken up, when land-levels were depressed to let in the sea and when there was no restraint for forty days and forty nights on the torrents from above (Gen. 7:11, 12).

At the end of this age there will be trouble. In one of His discourses, Christ foretold the distress of the nations. He said there would be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be (Matt. 24:21).

At the time of the flood, God let loose what He had before restrained. So at the end of our age. This is the teaching of the Bible, which reveals that there are destructive forces and malignant beings which would harm us if they could, but in the days of the divine mercy, while the long-suffering One patiently waits for men to repent, He either keeps them bound or holds them back. *There is only one hindrance to the coming culmination of evil and that is God.* We shall never know how good or how kind He has been to us, until He removes His restraint. No man can tell when this will be, but it is revealed that God's withdrawal from men is the beginning of the end. The removal of restraint and the divine withdrawal are one. The doctrine of restraint is not modern; it is apostolic. Paul in writing to the Thesalonians recalled it to them as a part of his teaching about the second coming of Christ. He must have made it rather prominent; for he says: "Ye know what restrains" (2 Thess. 2:6, R. V.). He is speaking of the coming of the man of sin as immediately preceding the return of Christ, and he adds, "The mystery of lawlessness doth already work, only there is one who restraineth now until he be out of the midst" (2 Thess. 2:7, Greek). *No one can restrain evil but God; and no one can take God out of the way but Himself.* So when He is out of the midst of it, He has withdrawn. The restraint is over when God withdraws, and never before. A terrible truth! What more dreadful than to have the Holy One leave human society to itself?

Removal of restraint means that the

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nations are given over in judgment to the destructive and the demoniacal. Restraint is absent in the material realm. There are earthquakes, tidal waves, famines, plagues, pestilences, waters turned to blood, darkness, falling stars and much else. So terrible are the pains that men suffer that they despair.

Again there is no restraint in the social order. Its baser elements are not held in check. As before the flood, the earth was full of violence, so will it be at the end of the age. *The peace of the whole earth will vanish before the Red Terror.* It will not be confined as now to Russia. It will be world-wide (Rev. 6:3). When the nations have definitely forsaken God, He will give them up to their own ways.

When the god of this world has become the god of the Gentiles, they are to have the god of this world to rule among them in exchange for the mercies of a gracious Providence. Satan will be cast down to the earth (Rev. 12:9).

To sum it up, the significance of the book of Revelation, on its punitive side, is that it tells us that the divine restraint will be off from all creation. Look into it yourself and see. Every seal that is broken, is a restraint removed. Every lock, when its key has turned to open it, is a restraint removed (Rev. 9:1, 2). Every fetter let go from demons who have been bound, is a restraint removed (Rev. 9:14).

Removal of restraint, as pictured in the Book, means pandemonium let loose on earth. When the pale horse goes forth hell follows with him. When the pit of the abyss is opened, there is woe indeed. Every one of these things is a judgment.

2. But all this will not be except the apostasy come first. That is to say, *the nations once accounted Christian will become openly anti-Christian.* They will worship the creature rather than the Creator. God will not be in any of their thoughts. They will laud men all the time; they will thank God not at all. They will blaspheme the Holy Spirit in His work in revelation, saying that the Bible is full of myths, fables and lies. They will slander Christ, saying that He was not conceived by the Holy Ghost but was born of a low woman. They will decry His miracles and will trample under foot the blood of the covenant.

*God will not reject men until they have first rejected Him.* He has borne long with the human race, and still His

mercies are new every morning and fresh every evening, but there is a limit to the patience of heaven. When the nations seek to do away with Jesus, the Lamb of God, who died that we might live, the end of the age is at hand.

3. At the end of the age, *there will arise the new Babylon* which will stand for everything that is at enmity to God. *The site of this great city cannot now be picked by man; because cataclysmic changes of the earth's surface will precede its prominence.* Convulsions of this planet will have been so violent as to remake maps. They may engulf London, blot out New York and make Rome a seaport. But while the site of this Babylon is in question and many of its ways mysterious, its main traits are clear. The great city will be worldly in the worst sense. It will be supremely rich, luxurious, splendid and powerful, but monstrously licentious, cruel, proud, persecuting and apostate. It will be the seat of the wild beast. From the Bible we learn that this man will be of bold mien and a master of the wiles of diplomacy (Dan. 8:23-25, Heb.); he will be the greatest general (Rev. 13:4); the chief anarchist (2 Thess. 2:3, Gr.); the most blasphemous atheist and the worst tyrant of his time (Rev. 13:6-7, 16-17).

This man will reign in Babylon, having received his throne from the Devil himself, who will lend him his aid, and through whom miracles will be done. This superman will exalt himself above all that is called God and will be worshiped. Serpent-like, he will first charm, then sting, the Jews.

4. But *neither this Babylon, nor its king will long flourish.* God will lay a heavy hand upon it. In a moment its great riches will come to nought. Vengeance will be visited upon its sins. Its ruin will be sudden. In one hour its judgment will come.

"And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all" (Rev. 18:21).

And every believer in God will rejoice and say with the angels and with the saints, "True and righteous are thy judgments."

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying,

Alleluia: for the Lord God omnipotent reigneth" (Rev. 19:6).

#### IV

### The Glory and Majesty of the Coming of the Lord

After those days "they shall see the Son of man coming in the clouds with power and great glory."

"And I saw heaven opened, and behold a white horse; and he that sat on him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; . . . And he was clothed in a vesture dipped in blood; and his name is called The Word God . . . And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS" (Rev. 19:11-16).

The coming of Christ, at the end of the age, will be a terror only to evil doers; but blessed are all they who put their trust in him. To the righteous He will be welcome, because His coming will exalt all that is good. To the poor and the oppressed He will be a friend and a deliverer. To the weary He will give rest; to the wounded, healing; and to all He will be a perfect Ruler and a bountiful Benefactor.

"And the ransomed of the Lord shall return and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and sighing shall flee away." "For, behold, I create Jerusalem a rejoicing, and her people a joy." "And all the ends of the earth shall see the salvation of our God" (Isa. 51:11; 65:18; 52:10).

The apostle tells us that the creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God (Rom. 8:21, R. V.).

As foretold in prophecy (Hab. 2:3) there is to be an end of this age and this assurance is given us: "Though it tarry, wait for it; because it will surely come: it will not delay."

What a glad day for all who love His appearing! Blessed are those servants whom the Lord when He cometh shall find watching!

## Recent Data Relative to Evolution

By Rev. Leander S. Keyser, D. D., Hama Divinity School, Springfield, O.

THE object of this article is to gather together some of the most recent claims and contentions of the advocates of evolution. It is evident that a good deal of shifting of opinion has taken place among them within the last few years. On the subject of evolution itself, however, they are "stand-patters." They may differ about everything else, but they hold

on to the theory with a death-grip. However, if there is not enough evidence to afford them common ground of agreement on so many points, especially as regards the method of the evolutionary process, how can they claim that sufficient evidence has been found to establish the theory on a scientific basis? Let us examine some of the see-sawing of the champions of evolution,

some of it of very recent occurrence.

### Man's Degeneracy?

Mr. Carl E. Akeley, sculptor and big game hunter, who made "The Chrysalis," the statue representing a youth emerging from a gorilla, has been defending the animals from the charge of bestiality. He holds that "the lion is a gentleman and a sportsman; the gorilla is pathetically affectionate, while the



elephant is a charming creature." Mr. Akeley has done much hunting in the Belgian Congo, the center of Africa, and has come to the conclusion that animals have been grossly stigmatized by being called "bestial." He declares that man is the only creature to whom that term is rightly applied. "It is man who is bestial," he asserts.

If that is so, it disproves evolution; for then man, instead of having been evolved, is a degenerate. It is another case of devolution rather than of evolution. Besides, the pundits of evolution, especially those of a theological cast (for example, Grant and Potter), have been assuring us that sin is merely the remains of man's heritage of animalism. Mr. Akeley runs counter to this view in holding that animals are respectable creatures, while man alone is bestial in disposition. If animals are such fine creatures, man never could have inherited his meanness from them. It must come from some other source. In this way evolutionists annihilate one another.

#### America Versus Asia

Of course, everybody has been reading about the Los Angeles fossil man, found near that city. The claim is now being made by the "scientists" (who, by the way, "prove" everything before they make any assertions) that the human family got its start here in America. Yes, the newly found fossils belong to the Pleistocene Age, and their human owner must have lived 500,000 years ago—perhaps more. If this "find" is genuine, "the first real man lived in America." This view will completely upset the former theory of the evolutionists that modern man was born in Asia and migrated to America. For many years, the evolutionists have been sure that this was "the fact," and no one had a right to deny it. Now some scientists are seriously advocating the view, on the ground of a few fossil remains, that the human race started here in America and crossed over the Bering Strait, and thus populated the eastern continent. A few months ago Dr. H. F. Osborn was just as sure that he could prove man's natal place to have been the Gobi Desert in Mongolia, China. Cannot every thoughtful person see that the scientists are merely guessing? Where are their "established facts"? So-called "science" will soon be famous for its numerous *ex-theories*.

If the latest "scientific" facts prove to be "facts" indeed, and not mere guesses, the Trinil, Heidelberg, Piltdown, Neanderthal and Cro-Magnon men will all be sadly out of date. Worse than that, they will be "anachronisms." The evolutionists have been relying on those fossils, meager as they are, for the main "proofs" of their theory. However, they claim that those men lived only from 25,000 to 50,000 years ago. But the Los Angeles man was cavorting about in America over 500,000 years ago. Therefore those ancient gentlemen of Europe and Java could not have been the progenitors of the human family. Thus the whole theory of "scientific"

evolution is threatened with annihilation.

#### Darwin Challenged?

Just to indicate the beautiful agreement among the evolutionists, attention is called to the fact that J. Arthur Thompson, in his latest book (1924), *What Is Man?* contends that animals are not engaged in a hard and selfish "struggle for existence," but that many altruistic traits of character are exhibited by them. In many ways, he holds, they are mutually helpful. Hence the theory that man descended from a brute stock is supposed to be made much more palatable to the long-suffering public. However, we could remind the good people that only a little over a year ago Drs. Osborn and Gregory, among the very *elite* of the evolution school, stoutly maintained that the struggle for existence, with its correlate, the survival of the fittest, was the law of nature from the start and that it is the dominant law today. Thus do the evolutionists differ in the fundamental explanation of their hypothesis. But if they are so uncertain as to its mode of working, how can they claim to have established it on an empirical basis? Their very uncertainty and see-sawing are *prima facie* evidence that the theory is not science, but speculation, and very poor speculation at that.

J. Arthur Thompson condescends to offer to us consolation. He holds that man never was an animal. He was never, according to this savant, a fierce, beastly looking creature like the primitive man pictured last March in *McClure's Magazine* and *Popular Science Monthly*. Get those numbers of the said journals and examine the pictures. Thompson claims that the first man sprang suddenly by a big leap (a "mutation") from the primate stock into a human being. From the start he was a full-fledged man, not a monkey-man, not even an ape-man. This is utterly different from Darwin's theory; also from the recent claims of some of the leading evolutionists, who have been loudly proclaiming that man emerged by a gradual process from the pre-ape and sub-monkey state into the "humanoid" state. Again the "scientific" evolutionists differ widely.

#### He Was a Great "Sport"!

But why and how did the primitive man happen to make this great saltation from the animal to the human status? What force caused him to take so sudden a leap? To these questions Professor Thompson vouchsafes no reply. But he does try to find a parallelism which he thinks may throw some light upon the subject. Here it is. Now and then in human history "sports" occur—that is, geniuses suddenly spring up. Mention might be made of such men as Homer, Plato, Moses, Paul, Augustine, Luther, Shakespeare, Washington, Lincoln. Just as these men rose suddenly from the general mass of mediocre people, so the first man sprang up suddenly from the primates into a truly human personality.

How does this explanation appeal to

the thoughtful reader? Does it seem probable, possible or reasonable? Is there any empirical proof of the theory? If so, where? Has any one ever witnessed the sudden saltation of a human being from an animal stock? No; it is only more guesswork—under the sacred and much-abused name of *science*.

Not only so, but the parallelism of the sudden rise of human geniuses will not hold. There is scarcely an instance in human history in which genius-like qualities carry over into the next generation. Therefore analogical reasoning would lead us to conclude that the descendants of the "sport" man of evolutionary fame would have reverted to the common primate stock. Such has always been the fate of the offspring of "sports" in both the natural and the human world.

#### Who Ever Saw Such a Tree?

The old idea that one species merged into another in the evolutionary process is now being disclaimed. At present a *tree* is the favorite symbol under which to represent the evolution of all living organisms. Here and there through the ages the various limbs branched off from the main trunk, and then these divided into smaller branches, until you have the fully developed tree.

A few questions may well be raised respecting this popular representation. Did anyone ever see a tree that had so slender a trunk and that bore so colossal a top? Observe that the first forms of life were very small and tender; yet the trunk bears at its top all the huge animals and all the various types of mankind. Surely such a tree must be called "top-heavy." From this viewpoint, therefore, the favorite symbol of the evolutionists is a very defective one.

Examine the trees of the world: Do you find any of them bearing all kinds of fruit on their different branches? In the state of nature all the branches of the same species of tree bear the same kind of foliage and fruit. You never see a tree out in the wild bearing acorns on one branch, pawpaws on another, and persimmons on another. Even when men cross different varieties of distinct species, they do not succeed in producing new species, but only new varieties or sub-species. Thus again in this respect the tree affords a very poor analogy as a symbol of the evolutionary process.

A fatal difficulty about this method of explaining the origin of types and species is this: None of the anomalous creatures from which they sprang are to be found anywhere, neither in the world today nor in the geological remains. All of them are without discoverable ancestry. To make our meaning plain, where is the strange creature from which the vegetable and animal branches of the tree sprang? It can nowhere be found. Again, where is the creature styled the "primate stock" from which the simians and their human relatives branched off? Echo simply answers, "Where?" The progenitors of men and monkeys have all disappeared and have left no trace. The Trinil, Piltdown,

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Neanderthal and Cro-Magnon men were not the predecessors of *homo sapiens* (the human being of today), but branches that broke away from the main stem ages ago. Thus they and man have no living ancestors; neither can any fossil remains of such ancestors be found in the cemeteries of the past. Did ever a tree grow from such a phantasmal root and stem? Really, it would seem that the old Darwinian theory of descent had a better basis than the present one has, for, according to the old view, some kind of a lineage could be traced for the various forms of life, however meager and unconvincing proof it may have been.

Why have the evolutionists thus shifted their position within recent years? Because they are coming to see for themselves that no evidence has been forthcoming to prove the transmutation of species in modern times. With the rest of us, they see the various types reproducing "after their kind." Neither do they find in paleontology any trace of the merging of species. Hence, in their dilemma, they have invented the idea of a genealogical tree, with its diverging branches. This device enables them to go back far enough in time to indulge in all kinds of speculation, and to feel secure in the belief that no one can absolutely prove them to be mistaken. However, in spite of their cocksure demeanor,

we venture to suggest that their theories are speculation run wild.

A recent booklet (1923) entitled *Evolution Made Plain*, says that evolution does not teach that every living thing is becoming better and better. "On the contrary," says the author, "it shows that many species deteriorate, are driven to the wall, and become extinct, while only the best fitted survive."

#### What Common Sense Reveals

This is a mistaken claim. It is not evolution that reveals these patent facts; it is common-sense observation. The facts may be plainly seen even if no evolution theory were in vogue. Scientific research, no matter by whom carried on, has proven that many species of animals, once living upon the earth, have perished, leaving only their fossil remains to tell the story. It is wrong to make such unwarranted claims for evolution.

How these ancient species of animals perished neither evolution nor empirical science can tell us. No real evidence exists to warrant the assertion that they "were driven to the wall" and exterminated by other species better fitted to survive. That theory is only a guess, like so many guesses of these conjecture-furious days. Those ancient creatures may have perished by means of naturally destructive causes. Surely the elephants found imbedded in the ice of the polar

regions, with their flesh kept fresh for ages, were not destroyed by other animals more powerful than they. In that case their flesh would have been devoured.

Indeed, there is strong evidence of a great cataclysm in the history of our earth that destroyed many kinds of creatures suddenly. In many localities their remains are found heaped together in large numbers, proving that they were overtaken by sudden disaster. Even fresh, undigested grass has been found in the stomachs of the animals imbedded in the ice of northern Siberia. How are we to interpret such outstanding facts? Surely not by the long-drawn struggle for existence and the survival of the fittest.

A most serious count against evolution is the fact that many of the species of extinct animals, like the mastodons and some of the dinosaurs, were much larger and stronger than are the animals of the same types today. Could the smaller animals of the present have killed off those powerful beasts of the geological yesterday? Compare the small lizards of today with their immense predecessors of bygone ages. No; the theory of the struggle for existence, with its correlate, the survival of the fittest, explains little, if anything, of the history of life on our earth. It is an inadequate hypothesis. Let us search for a better one—one that is based on facts and reason.

## He Believes in Evolution?

"New Brunswick, N. J.

"June 2, 1924.

"TO THE EDITORS,  
The MOODY BIBLE INSTITUTE  
MONTHLY  
Chicago, Ill.

"Gentlemen:

"I have just finished reading in your June issue the letter from Anton Quello, about the statue of 'The Chrysalis' recently unveiled in the West Side Unitarian Church, New York. He seemed concerned, as are a great many old-fashioned church members, that Christians should dare to express a belief in evolution.

"As an evidence of your fair-mindedness, and willingness to see both sides of a question, will you please print this letter in reply to Anton Quello?

"There is absolutely no foundation for saying that a Christian is not a Christian because he believes that God is far-sighted enough, and a good enough workman to create his universe on a definite, well-ordered plan, and run it by well-established, immutable, natural laws, instead of in a haphazard plan, as conceived by an ancient people thousands of years ago.

"I have looked up the definition of 'Christian' in Funk and Wagnall's New Standard Dictionary, and here is what I find: 'Christian—A disciple of Jesus Christ. One whose life and profession conform to the teachings of Jesus.'

"You will observe that nothing is

said here against evolution—or necessity for belief in any early fable of creation. A Christian, by this definition, is one who follows the ethical and moral principles laid down by the great Teacher.

"Jesus Himself taught no theology, you know, and He was certainly an evolutionist. He continually taught that all men were Sons of God, just as He was, and He saw potential divinity in each of His fellows. Herein lies the secret of His wonderful influence on His own and succeeding generations. He had firm faith in the continual progress of mankind onward and upward forever, and He always took a firm stand against the idea that mankind was in a continual state of transgression brought about by the original sin of some hypothetical first ancestor.

"Personally, I am a firm believer in evolution, and at the same time I claim to be every bit as good a Christian as Anton Quello or anyone else. The trouble with the so-called Fundamentalists is that for some inexplicable reason they would rather think of mankind as being created perfect and continually going down, then as being created imperfect, and slowly working toward perfection.

"The latter idea means hope for the world—the former despair. Jesus taught us to have faith in ourselves and our fellows. The true Christians, after all, are those who follow this religion of

Jesus, rather than any man-made theology about Him.

"Thou shalt love the Lord thy God with all thy heart, and all thy soul, and all thy mind, and thy neighbor as thyself—on these two commandments hang all the law and the prophets."

"William N. Chew."

(Editorial comment on the above)

We think that a declination to publish the foregoing letter could not have raised a question as to our fair-mindedness. But we published it nevertheless, because it reveals a state of mind increasingly common which possibly we may be able to help by a kind and simple reply.

In the first place, Mr. Quello, and no other intelligent Christian, would say that God did not create His universe on a well-ordered plan, or that He did not carry it on by laws which He had Himself established. But this is not what evolutionists would say—we mean real evolutionists. A personal God as the first cause of things and as the maintainer and director of the affairs of the universe is incompatible with the evolution that we know about.

In the second place, the *Standard Dictionary* definition of a Christian is not entirely satisfactory, but the correspondent does not meet it even inadequate as it is. To "conform to the teachings of Jesus Christ" means more than to follow "the ethical and moral

principles laid down by the great Teacher." It means to receive and confess Him as a personal Saviour from sin. Moreover, as a teacher He fully confirmed the fact of Creation as given in Genesis. He taught theology also, all the theology of the Pauline epistles is found in the germ in what our Lord Himself taught. And as part of that theology, He never taught that all men were sons of God as He was, but He taught just the opposite. His "firm faith in the progress of mankind" depended entirely on whether the particular man was born again by faith in Him through the operation of the Holy Spirit. Instead of taking "a stand against the idea that mankind was in transgression through the original

sin of a first ancestor," He took a stand in confirmation of that idea, stating it to be a fact, and that because of it He had come into the world to die and rise again from the dead that whosoever believed in Him might not perish, but have everlasting life. And that ancestor was not a hypothetical one either, but a real one, as real as Himself, and as real, we may add, as the correspondent in this case.

In the third place, though the correspondent evidently is unaware of it, yet nevertheless it is true, that he cannot be "a firm believer in evolution and at the same time as good a Christian as any one else." Either he is not an evolutionist in the strict sense of the

word, or he is not a Christian in the same sense.

In the fourth place, Jesus did not teach us "to have faith in ourselves and our fellows," but on the contrary to lose all faith in ourselves, and for that matter, in our fellows also, so far as our highest and eternal interests are concerned, and to place our implicit faith in Him, and in Him alone, as our only Redeemer and Lord.

We trust that our correspondent will be wise enough, and good enough to himself, to read what Jesus actually *did* say on these vital topics in the light of the above, and humble himself and confess his folly and sin, and believe and be saved.

## Bible Teaching About Satan

By J. B. Carpenter, Jr., Summit, N. J.

### 6. Satan's Conqueror

**A.** In the Conflict of the Ages. 1 John 3:8; 4:4; the Devil's aim is to destroy the works of his enemy, Jesus, but he is a defeated foe. As soon as sin entered the world Satan's doom was announced (Gen. 3:15.) Ever since then Satan has tried to frustrate the coming and the work of the promised Deliverer.

Among the many events in Satan's career between the time when he proposed to become like the Most High, and the time of his yet future banishment, two events are especially prominent: first, his meeting with Adam in the garden; and, second, his temptation of Jesus in the wilderness.

In the meeting with Adam, Satan wrested the scepter of authority from man by securing man's loyal obedience to his wise suggestion and counsel. He made man say, "I will," and that meant rebellion against God. Sin was formed and the conflict began. Following are some of the attacks made by Satan against the promised "Seed."

(1) The death of Abel, Genesis 4. (2) The Flood, to drown the race, Genesis 6.

(3) Babel, where the unity of the race was broken up, Genesis 11.

(4) The two denials of Sarah, Genesis 12 and 20.

(5) Isaac, the heir of promise, nearly killed, Genesis 22.

(6) The enmity between Jacob and Esau, Satan hoping that the tragedy of Cain and Abel might be repeated, Genesis 27 and 32.

(7) The famine created to destroy the entire family, Genesis 41.

(8) The temptation of Joseph, to get him out of the way, Genesis 39.

(9) Pharaoh's policy to destroy all the male children, Exodus 1.

(10) The Red Sea experience, Exodus 14.

(11) David's sin, 2 Samuel 11 and 12.

(12) All the "seed" destroyed excepting one baby, 2 Chronicles 22:10-24:3. Satan missed that one. God saved him.

(13) Haman's attempt to have all the Jews destroyed in the book of Esther.

In the New Testament the long promised Seed appeared. After the birth of Jesus Christ Satan continued his attacks upon the Seed.

(14) The slaughter of the innocents, in order that the One should be put away, Matthew 2:16.

(15) The temptation of Jesus in the wilderness, Matthew 4.

(16) The attempt to cast Jesus over the precipice at Nazareth, Luke 4:28-30.

(17) The storm on the lake, Matthew 8:23-27.

(18) Peter's rash rebuke, Matthew 16:22, 23.

(19) The bargain of Judas, Luke 22:3-6.

(20) In Gethsemane, the attempt to kill Jesus before He reached the cross, Matthew 26:36-39.

(21) The crucifixion, when Satan probably thought he had at last succeeded. If he could keep Jesus in the tomb, the death would have no value. But God, "raised Him from the dead," Acts 13:30.

(22) The conflict continued during apostolic days, 1 Thessalonians 2:18; 2 Corinthians 12:7. Then came persecution under Nero, and patronage under Constantine. Now the prevailing apostasy. God is again taking His time. The climax seems to be near, in the appearing of Antichrist, the Great Tribulation, the binding of Satan, his brief release, his final attack, followed by God's final and complete victory and Satan in the lake of fire, Revelation 19:11-20:10.

### B. In the Individual Believer

(1) Introduction: 1 John 3:8; 4:4; 2 Chronicles 32:7, 8. When a Christian knows Satan's devices and God's "way of escape" (1 Cor. 10:13), he need not fear the enemy, as great as he is; for we have a "greater." It is a mistake to treat the subject lightly; Satan is not a joke. Even angelic beings recognize his strength and ability (Jude 9; Zech. 3:1, 2).

(2) The believer's three enemies:

(a) The flesh (internal) to be avoided, not fought (1 Pet. 2:11; Rom. 13:14; 2 Tim. 2:22; 1 Cor. 6:18). (b) The world (external) to be separated from (2 Cor. 6:14; 7:1; James 4:4; 1 John 2:15-17; John 12:25). (c) The Devil (infernal) to be fought, remembering that he is a spiritual foe (Eph. 6:12), to be met only with spiritual weapons (2 Cor. 10:3-5).

(3) The three tenses of salvation. (a) Past—from penalty of sin—by Christ's death. (b) Present—from power of sin—by Christ's present life and intercession. (c) Future—from presence of sin—by Christ's second coming for His church (Heb. 9:24-28; 2 Cor. 1:10).

(4) The believer's constant danger. Always liable to be tripped. The closer we get to Christ the harder Satan tries to trip us. Satan never lets up; he will wait for years for his chance, and then he is merciless (1 Pet. 5:8). The young Christian is surprised to have temptations which had never troubled him before. The temptation of Jesus came right after his baptism.

(5) God's constant and sufficient provision for victory.

a. The spiritual principle; the battle is not ours but God's (2 Chron. 20:1-30; Exod. 14:10-14).

b. The practical application.

(a.) Submission (James 4:7-10). Victory is possible only when God is in control of the situation. "Without God, without all; with God, enough." "Run not before Him, whatever betide." "Without God, not over the threshold; with God, to the end of the earth" (Exod. 33:11-15). Obedience was at the heart of the faith of Jesus, and it must be at the heart of ours (John 17:18). Then we are saved from being surprised into sin. Nothing is unexpected to God. Satan never surprised Him. The believer must pray to be kept; he must not trust himself, and must ask God not to trust him. (Jude 24; 2 Cor. 9:8; 2 Tim. 1:12, R. V.; 1 Pet. 1:5).

(b.) Appropriate by faith God's constant and sufficient provision. As the believer was saved from the penalty

\*Third and last in a series of these studies appearing in successive issues—Editors.



of sin by faith in the death of Christ, so he is to be saved from the present power of sin by faith in the risen and ascended Lord at the right hand of the Father, where "he ever liveth to make intercession for us" (Heb. 7:25). The believer is as helpless in this as in the

first. Neither can be by works—both are by faith alone through His grace. God has made as abundant provision for this as for that, but it must be taken on His terms (2 Cor. 3:5). "The justified shall live by his faith" (Rom. 1:17). "Kept safe by his life" (Rom. 5:10).

"So walk," (Col. 2:6). "Also walk" (Gal. 5:25). Do not be foolish (Gal. 3:3). "My father is greater, no one shall snatch them"—not even the evil One (John 10:28, 29). "Who shall—no creature" (Rom. 8:31-39). "Let go—and let God."

## Is Polygamy Still Practiced in Mormonism?

By Rev. John D. Nutting, Secretary, Utah Gospel Mission, Cleveland, O.

**W**E HAVE been surprised at the strenuous effort lately made by Mormonism to create the impression that its standards and practice regarding marriage have been changed to conform to those of Christianity and civilization. The Brisbane articles, stated by an editor publishing them in the Hearst issues, to have appeared in thirty-six papers, and the *Chicago Tribune* item from the Smoot Press Bureau, are in point. The *Tribune* statement said that "polygamy has not been practiced since 1890," and gave the name of Senator Smoot's secretary as its author.

### Some of the Real Facts

The year 1890 is the date of the so-called "manifesto" of President Woodruff, himself a polygamist, which reads: "My advice is to refrain from contracting any marriage forbidden by the law of the land."

Plainly this is not mandatory, nor does its wording apply to the continuance of polygamous relations already contracted. And any one who lived through that era in Utah, as we did, knows well that in neither sense was it obeyed; old cases being indulged openly, and many new ones being contracted. The *Salt Lake Tribune* investigated about 240 cases and published them with every detail, not one being controverted. The Smoot case in Congress (1895-6) shows that four "apostles" out of the twelve entered new polygamy between 1890 and June, 1906 (one of the women being a near neighbor of the writer), while other "apostles" performed such ceremonies for others; and that "a majority of those who give the law to the Mormon church are now, and have been for years, living in the open, notorious, and shameless polygamous cohabitation."

### President Smith's Wives and Children

President J. F. Smith, then the head of Mormonism, testified to having five plural "wives" and forty-three children, of whom eleven had been born since the above "manifesto," and that he expected to continue so living against the law; and in a speech in the Tabernacle he proclaimed eternal damnation to polygamists who failed to do thus.

The "Address to the World," issued April, 1907, by Mormonism, officially

reports 897 male polygamists in 1902, of course counting only the officially recorded cases, meaning at least that number of families, with surely all of 2,000 women.

Representative Landis, speaking on the Roberts case in Congress in 1900, says there were 2,000 polygamous families in Utah alone, with 1,000 children born to them within eighteen months after January, 1896, when Utah became a State and the United States ceased control. The first act of the State legislature was to legitimize such children; and we were told, by one who knew, that the date of legitimization was extended months ahead to cover an expected arrival in the family of a member who lived in a village where we occasionally preached!

The present head of Mormonism has had two "plurals," of whom one at least is still living as his partner; his real wife having died in 1902.

Every president of Mormonism has been a polygamist, and has believed in and taught it, at least as the ideal. Much of a chapter in a Sunday-school textbook now widely used in Utah is given to defending it; and the latest official statement we have seen on the subject at once acknowledges and condemns many cases of new polygamy, while reports of many cases have recently come to our notice.

### "A God In Embryo"

*There has never been a condemnation of the doctrine.* Presiding Bishop Nibley, himself a polygamist, wrote thus in the Mormon young people's magazine, the *Era*, January, 1919, speaking of the fact that President Joseph F. Smith had brought up his polygamous family of about forty-three children: "Is not this . . . about the most God-like piece of work that a man can do . . . the work . . . of a God in embryo? The whole church can take pride in the vindication of a great principle which he has so successfully wrought out"—meaning polygamy!

The Mormon doctrine meant here is that their "gods" become such by having children in heaven, and that many of them are polygamous there, in particular the god of this world, Smith having thus been in the process!

From this doctrine it follows that every prayer of the consistent Mormon (many are better than their system) is prayer to polygamy as a part of his God; and that to deny it would be to deny his divinity and his whole system!

### Why Polygamy Has Constantly Been Denied

Such denials are not new, but have been made since 1835, publicly. In 1850 Apostle John Taylor, later President of Mormonism, in a debate at Bologne, France, denied the charge of polygamy as "too outrageous to admit of belief," when he himself had at that moment four plural wives in Salt Lake City, one of his companion "elders" one, and the other was "married" to two, a mother and daughter!

Such denial has been characteristic. The Mormon paper has so denied often, up to the past week. Plural wives denied under oath of knowing the fathers of their own children, to save the men.

Why this constant denial? The reason is not far to seek. Polygamy is the only objection which most people have to Mormonism, though it is by no means the most objectionable fact. If by any means this one fact can be taken out of their minds by the idea that Mormonism has reformed, the greatest obstacle to success in proselyting and other matters will have been removed, and the desired ends will have been made so much easier. And this seems to have notable connection with the campaign of advertising for tourist travel and business now being carried on from Utah.

### Present-Day Status of Polygamy

Of course we do not mean to imply in the foregoing that there is as much polygamy as formerly. Economic reasons as well as others would prevent that. But the facts that the old cases still continue without any concealment; that there have been many new cases, known and unknown, and that the unquestionable teaching is that polygamy is the ideal family state for both worlds, preclude any truthful statement that either the doctrine or its practice has been abandoned.

### Two Illustrative Anecdotes

Two anecdotes of two years ago in the writer's own Utah experience will illustrate:

Making a missionary call at a fine brick home, the unusually buxom woman of the house, without our suggesting the subject, began boasting how she was the thirtieth child of her father with five wives (if we recall her numbers correctly), and showed her children as proofs that polygamy was good.

Calling at another good home, the head of which had been a prominent instructor in a Mormon school, we said

\*This article was sent to us at our request, but it also appeared with our full knowledge as an editorial in the April-June issue of *Light on Mormonism*.—Editors.

to the woman (of the same type as the other): "I have said sometimes to people East that I would not wonder if there were more Mormons believing in polygamy now than ever before; but I have wondered if such statement was too strong. Do you think it is? I don't want to say anything that is not exactly so."

She replied quickly, "Of course it isn't too strong; and what's more, we're going to practice it again before long, too."

This latter statement has been made many a time to us in our work, though we never bring up the subject, having more important truths to talk upon. These women were more than usually intelligent; perhaps in middle age, and not at all of the fanatical type, though having only the Mormon horizon of thought.

In all our thirty-one years of dealing with Mormonism we have never written

as much on polygamy as appears in this. Other phases of the system have always been to us more important. But the recurring stage of the constant effort to spread the false impression that this evil has been abandoned for Christian marriage, combined with special request for the facts, have seemed to make it necessary to give entirely exceptional space to the subject. We ask that the facts of this article be generally quoted, to checkmate contrary efforts.

## God Walks Among the Navahoes

By Mrs. Newton Wray, Chicago, Ill.

**O**UT of the West, to be guests of the Moody Bible Institute for nearly three weeks, came Rev. F. G. Mitchell, superintendent of Ganado (Arizona) Mission to the Navahoes, with his friend and disciple, Hash-de-ká-se-lah, "the brave man who takes the initiative."

The Navaho, rich, intelligent, influential, was a picturesque figure in his native costume of purple velvet, elaborately decorated with silver hand wrought jewelry set with stones of turquoise, soft red leather moccasins and leggings, and his artistically draped blanket woven in cream color, orange and red.

Both visitors spoke repeatedly, in the Auditorium and at various missionary meetings in the Institute, and both expressed their enjoyment of the rare hospitality and Christian fellowship found there.

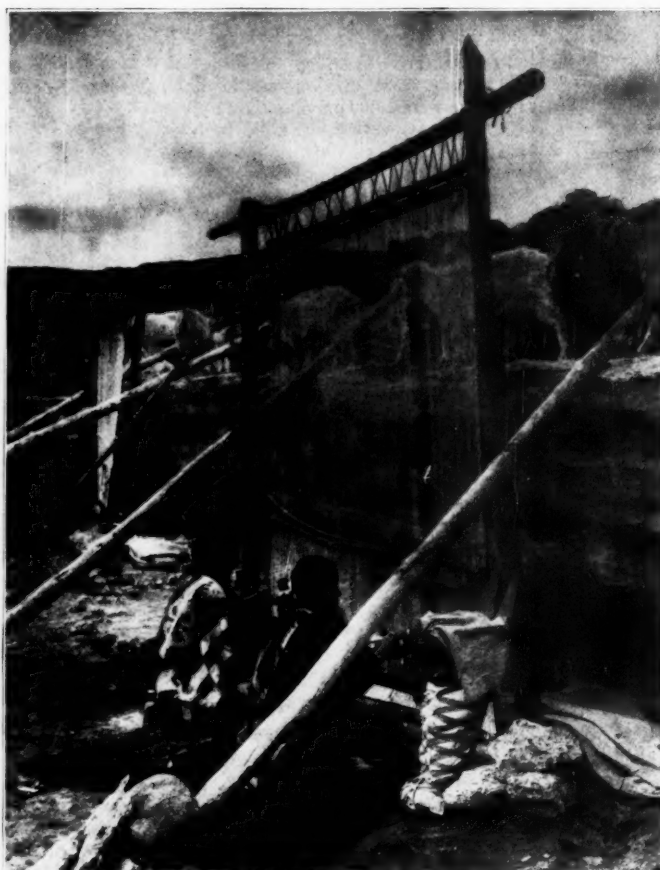
Ganado Mission, in the heart of the Navaho country, is steadily increasing in capacity and influence. Remarkable illustrations of God's power and blessing were related by the visiting superintendent, who has seen water, four thousand gallons an hour, gushing from the desert rocks, where government experts declared none could be found. He has seen medicine-men and tribal leaders turn to Christ from their obnoxious heathen ceremonies, and lend their aid to evangelizing their 35,000 countrymen.

For five successive years he has brought an Indian convert to the Presbyterian General Assembly and witnessed the profound impression this contact made upon the church leaders, and in turn upon the artless men of the desert. At the invitation of the Secretary of the Interior and the call of the church

Board, he took a Christian Indian to Washington to plead for a church. The Indian, addressing the cabinet official, said, "My grandmother was born blind. My mother was born blind. I was born blind,—the blindness of heathenism. I want a prayer-house where my people can learn the truth that has made my heart, once filled with darkness, as light as that,"—pointing to a glowing chandelier.

### Introduced to Vice-President Marshall

To the Indian Mr. Marshall said: "I want him to know that the way he believes is the way I believe. He has



Weaving The Navajo Blanket

had the honor of shaking hands with the Vice-President of the United States, but the salvation he has found out there in the desert is of infinitely greater value and importance."

The Navahoes are nomad shepherds. They have no villages but are scattered over 60,000 square miles of desert. Far from being a vanishing race, they are increasing at the rate of 10,000 each decade.

Two Moody Institute graduates of the July class have volunteered for work at Ganado Mission.

Mr. Mitchell says: "God has answered prayer at every step of the way! Every mountain has been removed, every Red Sea parted, every Jordan driven back! And in it all we see God, energizing, guiding, controlling, and carrying on His splendid purposes of grace." (Here introducing the Indian) "This man used to be Tse-thiz-di-k'an-i, or Hard Arrow Wood, but now his name is Hash-de-ká-se-lah, "the brave man who takes the initiative."

### The "Brave Man" Speaks

The Indian's rich gutturals and animated manner cannot be indicated, but the substance of his address, as interpreted by Mr. Mitchell, follows.

"I am going to tell you how I gave my heart to God. Two years ago I gave myself to God—just two years ago. I decided at that time that I wanted to go according to His plan, but I did not quite know how I was going to give up everything. But now that I have given up I am happy. I now see that God's plan is the true plan for men, and I am very happy that I have come to understand it.

"About eight days ago the train ran

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here with me, and the reason I am here from my home away out west is because I came to meet God's people, those who believe God's Word, and I am happy because I see I have so many relatives (brothers).

"This story of heaven sounds good and straight to me. Up through the sky, I think that is where we are going, and I am grateful for you and I am grateful for me.

"I want to say a few words to you about the way my people live. I see now that my people live in a way that is no good. This way the people live on the earth is a difficult, hard way. I know the way they live. The only joy they have is going to heathen cere-

monies where they have plenty to eat. But you are gathered together for an entirely different purpose. They gather together to practice their heathen ceremonies. They say, 'Everybody live happy, everybody all right,'—but they can't put it over because they are in bonds of heathen superstition. I used to be a part of it. I used to go to heathen ceremonies and enjoy and observe them. It seems to me now they were just acting like they did not have any sense. I say they are in darkness and they do not understand the way in which they are walking. That is the reason people have told us to send our children to the schools, because they know God's Word and they want us to know it.

"It is just a little while now before I am going away, and I am thinking how I am going to talk to the boys and girls at home. I will have a whole long story to tell the Christians about what I have seen. All I talk about to my people is God's Word. I am very thankful I have come and met you.

"I was born the other side of Flat Reed and I am going to tell my people that it is just as if I was born again in,"—(hesitating and turning to the missionary, "The name has run away from me." "Chicago," suggests the missionary)—"as if I was born again in Chicago. I am very thankful that I have come and met with you. That is all I wish to say. My friends, I am through."

## What About Hair-Bobbing?

By Rev. Albert Kinzler, Campbell, Neb.

**T**HE ONLY way to find out if a thing is right or wrong in the sight of God, is to ask Him directly in prayer and by searching His Word, the Holy Scriptures. God always honors His own Word. The Lord will not give a new and special revelation in a case where He has already spoken through His prophets or His apostles. It is up to us to search the Scriptures and thus find out the will of God. He will only speak to those who are upright in heart, honestly desiring to know and to do His will.

### It Is Not of Minor Importance

Now in regard to hair-bobbing of women the Holy Spirit has given us a specific passage through the apostle Paul when he is addressing his church-members at Corinth in his First Epistle to them in the eleventh chapter. Is it not marvelously surprising that even such a topic is treated in the New Testament? By no means can it be of secondary importance if a Christian woman is bobbing her hair or not. Therefore let us take it to heart what the great apostle to the Gentiles has to say in reference to this matter. If the Word of God would be

silent, we would suggest that the matter be decided by the taste of the individual. But where the Lord is speaking we have to listen and we have to mind and we *cannot do just as we please*. Read it for yourself, dear father and mother, and read it loudly to your daughter when she approaches you with the request to have her hair bobbed like the other girls. The apostle says: "but if it be a shame for a woman to be shorn or shaven, let her be covered."

### Man Cannot Improve Nature

In St. Paul's days an adulteress had to have her hair cut off as a public punishment. He goes on to state that the woman ought to have a power on her head because of the angels. This reason is very deep and should cause us to fear the Word of God. The angels are mentioned here as invisible witnesses of a woman's conduct.

Paul gives us another reason against bobbing when he says: "Doth not even nature itself teach you, that, if a woman have long hair, it is a glory to her: for her hair is given her for a covering (veil)." Our wonderful Creator is honored and glorified by the works of nature. Man

cannot improve nature. And anything deforming nature is absurd and perverse.

### Sacrifice to Vanity

Is it not deplorable that so many virgins, yes, even married women have not more respect for the Word of God in our days? We are speaking of church-members and teachers. They do sacrifice to vanity. Even the wives of ministers cannot resist this modern temptation and are drifting with the current. I expect Christ to say to them: "Weep over yourselves and over your children!" No, dear sisters, let us be strong in the Lord and fight a good fight in these days of apostasy. Rather walk a lonely road with the dear Master and be laughed at and rejected than be praised by men who have no fear of God in their heart.

Woman-worship is one form of idolatry among men. Beware of idols! To stand firmly in this matter belongs to the cross of Christ which our daughters must learn to bear, and I am sure their Lord Jesus will be their reward in this life and surely in the life to come because our Creator says: "For them that honor me I will honor, and they that despise me shall be lightly esteemed" (1 Sam. 2:30).

## Two Letters on Pacifism and War

### I. Rev. H. Ostrom Gives the Antidote for a False Pacifism. II. Rev. W. Leon Brown Asks Some Pertinent Questions

**E**DITORS, THE MOODY BIBLE INSTITUTE MONTHLY:

"Let me offer you some comments concerning the recently widely heralded discussions on war. They represent a condition so serious that one is tempted to pronounce them 'incredible.' The action of the Unitarian denomination does not so deeply startle me, and I admit that the action of the General Conference of the Methodist Episcopal church may yet dull the edge of the report of the com-

mittee on the state of the church. But that more than three score of the membership of the latter body should resolve not to answer a summons to war even for defense of the helpless or when the nation is attacked, and that such resolve should be affirmed by a body of students at Evanston is simply amazing. A few other assemblies in America have, as you know, announced the same kind of declarations within the last two months.

### I Am for Peace

"I would not encourage warfare nor

do I desire it. But is not the action referred to a startling exhibition of the need of connected and consecutive study of the Bible? Not forgetting how men claim a high regard for the Bible and how they love specially precious portions of it, yet we know that many leaders in church activities have never recognized the dispensational revelation so clearly given in the Bible. Informed as to the history of doctrine and of ecclesiasticism they have never pursued a close, connected, and consecutive study of the Bible itself.



### Jumbled Ideas of the Bible

"For instance, the covenant with Israel is confused with the New Covenant, and the prophecies in the Psalms with the intent of the Golden Rule. The kingdom of heaven and the church are a conglomeration without clarifying distinction. The baptism of John and the unifying energy of the Holy Spirit are mixed inordinately. Fulfilled prophecies are made the subject of anticipation, or else translated into some 'spiritual' significance. The birth, the deeds and the death of our Lord Jesus are so stripped of their outstanding features that it results in casting aside or emasculating the truth of a substitutionary atonement. Whatever Jesus said about the kingdom of heaven, or whatever He foretold concerning it, and whatever He said about the cross, all is jumbled into a mass of occurrences and made an example to be copied. If that company on Pentecost had simply gone forth and built synagogues for their man-made organization, it would have fairly represented this light and trifling view of the church. How greatly it all disagrees with the prudent statement of Augustine, 'Distinguish the periods, the Scriptures will agree!'

### What the Second Advent Explains

"It is such inaccuracies that allow a false and unscriptural program concerning social relations and war. Sincere men, no doubt, but they speak of the angel song over Bethlehem and say, 'Did not that shining host proclaim peace on earth?' And did not this occur at the time of the advent of our Lord?"

"Had they seen that the angel song related to our Lord rather than to the almanac they would not be such exhibits of confusion when they try to explain His words, 'I came not to send peace but a sword.' They would see that the sense in accord with the whole Scripture is 'I came not *this time* to send peace but a sword.' As men accepted Him as Saviour and especially among the Jews, family divisions would occur bringing upon them fierce opposition, and such men would become hated by the world. But when He comes again the second time to reign, He of whom the angels sang will rule the earth in peace. And when He tells of wars to the end of this age and yet too, of the saved individual being kept in His peace and being possessed of the mind of Christ, how all clears when we look for His promised return and reign!"

### Need for the Moody Bible Institute

"Now if these recent declarations against war are Scriptural, I say let us go to prison, or to martyrdom, and insist upon maintaining them. But if the plea is a false one made for want of a more thorough dispensational study of the Bible, then the proposals are the latest revelation of the need of such an institution as the Moody Bible Institute. When, during the passing years, have we lived in a period so expressing the need of Bible conferences and Bible institutes?"

"With genuine sympathy, and believing in the sincerity of these pacifists, I would like to call to your support multitudes of good people who have not known how to insist upon the Bible as sure and 'forever settled' and at the same time stay on this earth under existing events, but who see, largely on account of this new emphasis upon pacifism, the necessity of a thorough-going study of the Book. If the man who *does* see the need cannot gain the attention of such and enlist them to do this, then how great the peril confronting the nation!"

"As for the Methodist Episcopal church (the final action of the General Conference has not yet taken place), whatever action may be taken, this fact remains, that so many representative men would so declare themselves and so many students would affirm that position. But a little more of the same kind and it would look like an attempt to stampede the Government! The light of a better hope appears, as I see it in a renewed study of the Bible as a whole.

"Respectfully,  
"Henry Ostrom."

## II

"Chicago, Ill.

### "EDITOR, THE MOODY BIBLE INSTITUTE MONTHLY:

"In your May issue is a quotation from an article in the *Chicago Daily Tribune*, by E. R. Carswell. The article is headed 'Non-Pacifist Scripture,' and concludes in the following words:

"Inasmuch as Christians are left citizens, and commanded by God to be subject to the powers that be, good or bad, as ordained of God, if our government decides on war, it is God's call on us to fight, and war is as much a duty as prayer."

"Desiring to be correctly informed on this subject, I ask these questions:

"1. If our government should declare war upon an innocent people and seek to force them to commit an evil, am I to consider that its decision is God's call for me to enlist and enter into such an unholy fight?"

"2. If I had been born in Turkey, and so a citizen of that country, and, if the Turkish government should decide to crush a Christian people just because they were Christians, should I consider my government's decision God's call on me to help exterminate such a people, or, should I refuse to fight?"

"3. Do not governments often make very wrong decisions, and when individuals in such governments perceive the error, are they not justified in saying, 'We ought to obey God rather than men?'"

"Wm. Leon Brown."

(Editorial Reply)

To Mr. Brown's first question we answer, No. To his second, we answer that he should refuse to fight and take the consequences. To his third question we answer, Yes.

### THE COMMAND

By Bella M. Blair, Weston, W. Va.

The Master calls—Go ye and teach  
To all the world my Word,  
Nor cease the gospel to proclaim,  
'Till farthest isles have heard.

Proclaim the power of Jesus' love—  
Tell how His life He gave,  
A priceless ransom for mankind,  
Imperiled souls to save.

As manna was to Israel's hosts,  
The word to them shall be,  
Their darkened souls and blinded eyes,  
Shall grasp its truth and see.

Then we, who cannot leave our tasks,  
Our Lord's command to do,  
Should give our love, our prayers, our means,  
And thus fulfill it too.

### A PRESENCE AT OUR SIDE

By E. R. Taylor, Marietta, O.

As I was walking down the street today  
With troubled mind and heart that could  
not pray,  
I seemed to feel a Presence by my side,  
And turning—there beheld the Crucified.

He said so kindly—Why dost thou walk  
alone?

Together let us walk, we two as one.  
Didst I not promise to go with thee all  
the way  
To be thy Guide, that thou needst never  
stray?

Why bear the burdens of life's weary  
road?

I did not plan it thus to be;  
Thou canst not carry all earth's heavy  
load  
But if *together*, 'twill be easy,—you and  
me.

And if tomorrow's sun shall on thee rise,  
Remember that there's one who'll present  
be

At thine own side—not up beyond the  
skies—  
In *all* of life's perplexities, a friend to  
thee.

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for  
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Moody Bible Institute Monthly

# Jonah\*

By Mrs. Mabel M. Severn, Cleveland, Ohio

The word of God to Jonah came one day—  
"Arise and go to Nineveh, and say,  
'Repent, repent, thy wickedness is great;  
Turn now to God before it is too late.'"  
But Jonah fled to hide him from his Lord  
Like Adam and Eve whose sin had snapped the cord  
Of fellowship divine, who ran and hid.  
Jonah, thy name is legion for amid  
Our modern life how many try to hide  
From God who loves and from a Christ who died.  
The last to hide will be the rich and great  
In mountain dens at that last day of fate  
Who cry to rocks and mountains, "On us fall—  
We spurned His love and now we drink the gall."

So Jonah went to Tarshish, or at least  
He meant to go; the plan was soon deceased,  
For plans opposed to God's will prosper not;  
Obedience is better on the spot.  
He went to Joppa where he paid his fare  
And took a ship; he wore a careless air  
Of nonchalance: "The task is not for me;  
Let God send some one else; I would be free."  
So casting care aside, he went to sleep  
The while a mighty storm broke o'er the deep.

Another picture fills the mental eye:  
A sea—a storm—a man asleep—a cry,  
"O Master save! awake, awake and save!"  
Whose quiet words made boisterous winds behave.  
A Master, He, who made the dying live—  
A coward, Jonah, and a fugitive;  
One fit to reign and rule in majesty—  
One fit but to be cast into the sea.

The frightened mariners began to call  
Each to his god, and overboard cast all  
Their precious wares to save the ship; but still  
The storm ceased not. Why should a fate so ill  
Attend them? Angry must some Being be  
And He would bury them beneath the sea.

They wakened Jonah from his selfish sleep.  
"What meanest thou, O sleeper, for the deep  
Is soon to be our grave; then call on God  
If He may not remove affliction's rod."  
Then lots they cast to place the bitter blame,  
And drew, as God had willed it, Jonah's name.

"Who are you?" they demanded. "Tell us why  
This evil is upon us. Must we die  
Because you flee from God? What shall we do?  
Your God is great; He sent the storm; thou Jew  
Speak out! How may the sea restore its calm  
And soothe our fear with some restoring balm?"

Then Jonah spake: "I know I am to blame  
And for my sake this awful tempest came;  
Take me aloft and hurl me in the sea—  
My end is come—God has no use for me."

Reluctantly—and yet they could not wait—  
They cast him overboard unto his fate;  
So did the sea again her calm regain  
The crew feared God and vows they made amain.

"My end is come; God has no use for me!"  
Thought Jonah as they cast him in the sea.  
God has no use for thee? O Jonah, thou  
So little knowest Him! for even now  
An ark He's made to save thee—and a grave;  
A great fish, God-prepared, beneath the wave,  
A submarine entombment, safe withal—  
Afar from God, and yet within His call.  
Poor erring prophet! seaweed around his head,  
A lurching monster for his restless bed.

\*A good poem for a Sunday School recitation.

A panorama of his life spread out:  
"O, if I could but turn my life about!  
For if I had it all to live again  
I'd mind my God and serve my fellowmen.  
And such an end! And yet it is deserved;  
O God, if but my life might be preserved  
I'd look again to Thee—indeed I would—  
If I were saved I'd hasten to be good."

His restless heart felt then a sense of calm;  
God heard his prayer, and peace like evening psalm  
Stole o'er his soul; he saw it was God's hand  
For he had disobeyed his Lord's command.

God sent the storm! God cast him in the sea!  
God sent the fish for his captivity!  
"O God, great God," his broken spirit cried,  
"That I Thy glorious perfect will defied!  
This jail of mine is all too good for me  
For I deserve to die beneath the sea.  
And yet a something tells me I shall live  
And praise devout this heart of mine shall give.  
No sacrifice for Thee shall be too great  
For Thou dost save me from an awful fate.  
I'll pay my vows; I will obey, I will!  
Salvation is from God! Mine eyelids fill  
With penitent and grateful tears of joy;  
Thy service, Lord, henceforth be my employ."

How many Jonahs in the world today  
In bondage drear until their vows they pay;  
Defiant to the will of God above—  
That mighty, yearning, tender heart of love;  
Distressed by billows of the raging deep—  
Devoid of joy—devoid of restful sleep!

The time had come for prison doors to ope  
And Jonah landed full of praise and hope.  
To Nineveh he went without delay—  
Repentance preached in such a forceful way  
The place was stirred; a fast at once proclaimed—  
A fast severe, for man and beast were named.  
Sackcloth and ashes did the people don  
The mighty and the humble, everyone.  
And not alone in words did they repent  
But actions proved that all of it was meant.

God ne'er says nay when any one repents  
But judgment puts away and wrath relents;  
But Jonah who had thundered doom would come  
In forty days, was peeved, and pouted some.  
The angry prophet said to God, "I pray  
Now let me die; this is a sorry day."  
A booth he built outside the city great  
To oversee afar the city's fate.  
A gourd grew up, full-leaved, to give him shade,  
From scorching sun a very grateful aid  
Until, alack, a worm, destructive, came  
And smote the gourd. And yet it was the same  
God-made—the storm, the fish, the worm, the gourd—  
What lessons lurk within His blessed Word!

An east wind sultry on poor Jonah beat;  
His shade was gone and in the awful heat  
He fainted and again he asked to die;  
But God, still patient, did to him reply:

"Thou didst have pity for the fragile vine  
And shall I not feel so for those of mine  
In Nineveh who weep for all their sin  
And contrite, cry to Me My grace to win?"

God sends our storms, our jails, our worms, our gourd,  
The listening heart can ever hear His word,  
For all of life an object lesson is,  
Be ours to learn—the glory all be His!

## Our Monthly Potpourri

J. H. Ralston

This department gives opportunity for bringing together many matters of real interest to the readers of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond of connection."

### A BIBLE SCHOOL OUTPUT

The Philadelphia School of the Bible held its sixth annual commencement Thursday evening, June 19, although the school has been in operation for some ten years. This year there were twenty graduates, all coming from the Day School, representing five states of the Union: Pennsylvania, New York, New Jersey, Alabama, and Minnesota. Dean W. S. Pettingill delivered the graduating address. The new school year will begin September 29, just after the annual Bible conference, September 21-26. Mr. H. A. Ironside will be one of the teachers at this conference.

### THEOLOGICAL LIBERALITY

Two actions by the recent Methodist General Conference indicate the trend toward Liberalism and reality in Methodist theological thinking. The first was the unanimous approval of the pronouncement of John Wesley "as to all opinions that do not strike at the root of Christianity, we think and let think." The Methodist bishop defined such fundamental opinions as those contained within the articles of religion. The church likewise dropped from the order for the reception of members the question, "Do you believe in the doctrines of the Holy Scriptures as set forth in the articles of religion of the Methodist Episcopal church?" and substituted for it, "Do you receive and profess the Christian faith as contained in the New Testament of our Lord Jesus Christ?"—*Christian Century*.

### BRITISH PREMIER PRAISES FOREIGN MISSIONARIES

In support of the cause of foreign missions Prime Minister MacDonald has written a letter to the missionary societies of Great Britain, in which he says: "Theirs is a great adventure. Their task is not an easy one, and the results accruing from their labors cannot be calculated by the commercial method of profit and loss account. So long as they may cause one home to be brighter, one human heart to be unburdened, and one child to be educated in a higher faith, that is a profit to the human race which cannot figure in any balance sheet. Theirs is a spiritual crusade. Work for the spirit of things that are noble is more essential now than ever. The world requires the crusaders once again. I hope they will be encouraged in this grand crusade by those at home who cannot, in the very nature of the case, see exactly how much is being done by our missionaries. I wish them well in their magnificent labors."—*Christian Century*

### RESIGNATION OF DR. R. A. TORREY

Rev. R. A. Torrey, D. D., has resigned as pastor of the Church of the Open Door and dean of the Bible Institute at Los Angeles, Calif., with which he has been connected for twelve years. His purpose is to devote more of his time henceforth to evangelistic work. He was given a farewell on Sunday, June 22, the order of exercises for which included the following goodbye to Dr. Torrey:

The Church of the Open Door owes its existence and its fruitful life largely to your faithful service as pastor.

From a handful to many hundreds you have had the joy of seeing its development. Through your faithful ministry thousands have heard the gospel, and hundreds have been brought to a knowledge of and faith in Christ.

We shall miss you but we shall remember you. Our prayers go with you. May the field to which God calls you be abundantly blessed.

We shall look forward to your visits to us with expectancy. "All the saints salute you. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you. Amen." (2 Cor. 13:13, 14). —T. C. Horton, Associate Pastor.

### LUTHERANS ON FUNDAMENTALISM AND PACIFISM

Modernism and "peace at any price," the declarations of several branches of Protestant churches, were recently hit by the Illinois District of the Missouri Synod of the Lutheran church, which numbers about 1,200,000, served by 250 ministers. The following resolutions were adopted:

"While we deplore war as a calamity bringing much sorrow and woe on mankind, and while we shall always be seekers after peace among the nations of the world, and favor every honorable and just measure for the prevention of war and the furtherance of peace, yet we, as a body of Lutheran Christians, hold that for us as a church to pass upon an act for the declaration of war would be an invasion upon the prerogatives belonging solely to the State, would be, in other words, a mixture of Church and State.

"The one and only purpose of the church is the salvation of souls through the preaching of the gospel of Jesus Christ the Saviour of the world. Let it abide by this biggest of all tasks, meanwhile exerting its wholesome influence toward the promotion of civic righteousness and peace throughout the world and ready and willing at all times to serve God and country.

"We regard the issue raised between Fundamentalism and Modernism as a conflict between truth, and falsehood, light and darkness, righteousness and sin. It is not a question of more light on an old subject, but less faith in the old established truths. We accept the Holy Bible as the verbally inspired Word of God; we believe Christ Jesus to be the true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary; and we stand for the preaching of the crucified and risen Saviour as the only hope for sinful humanity."

### WINONA LAKE BIBLE SCHOOL OF THEOLOGY

This school for the current year will be held July 25-August 21. The faculty will be Prof. Robert Dick Wilson, Prof. John L. Faulkner, Prof. George L. Robinson, Prof. W. Henry David, President M. G. Kyle, and Prof. J. Gresham Machen. The following statements constitute the doctrinal position of the school:

1. The virgin birth and consequent deity of Jesus Christ.

2. The vicarious sacrifice of Jesus Christ on the cross, whereby He suffered in our stead and redeemed us from our sins.

3. The resurrection of the body of Jesus Christ and His bodily ascension into heaven.

4. The personal, visible, bodily return of Jesus Christ to judge the living and the dead.

5. Regeneration, or that change of nature known as the new birth, as an absolute necessity to entrance into the kingdom of God.

6. The Word of God so inspired as to preclude all and every possibility of error in the same and to make it the one and only absolutely infallible guide to the salvation of the human soul.

### WORLD MORAL CONDITIONS

"The pending proposals before Congress have brought to an acute stage the question of America's international policy. It would be incredible, if it were not true, that there is not only hesitation, but opposition, to the recognition of any international obligations; that our Government should demand its full rights of other nations, but fail to acknowledge its duties. And yet it is painfully evident that the world is in a pitiable condition. God won the war, but thus far the Devil is winning the peace. I do not vouch for the accuracy of that remark, but surely there is much in the world to please Satan. Few, if any, of the objects for which we declared that we were waging the Great War have been achieved. It is true that kingly autocracy has been overthrown, but, save in one or two of the smaller states, dictatorship or proletarian autocracies have taken their places. Bolshevism controls half the continent, and is conducting vigorous propaganda in the other half. The only religious body in Europe that is stronger than it was before the war is the Roman Catholic. The majority of

Moody Bible Institute Monthly



the people on the Continent are impoverished and discouraged. Great Britain is facing ominous problems of unemployment and political uncertainty. Throughout the world, including America, men are suspicious, fearful and jealous. There is more talk of war, there are more preparations for war, and there are more soldiers under arms than there were prior to 1914. One of the most serious aspects of the situation is the moral slump. In my three visits to Europe since the great War, I asked leading men in many countries: 'Are moral conditions, the general tone of national life, better or worse than they were before the war?' In every case, the answer was, 'Worse.'"  
—Rev. Arthur J. Brown, D. D.

#### THE WORLD'S FUNDAMENTAL ASSOCIATION

The sixth meeting of this association was held in Minneapolis, June 1-8, in the new First Baptist Church, Rev. W. B. Riley, D. D., pastor.

Dr. Riley became pastor of this church in 1897 when it had a membership of 662, with a yearly budget of \$4,762.19. The present membership is 2,808, with a yearly budget of \$229,104.54. The new building seats about 3,000 people, and the whole plant is valued at about \$2,000,000.

William Jennings Bryan, fresh from a political victory in Florida, and from an ecclesiastical victory at the Presbyterian General Assembly at Grand Rapids, was an outstanding figure, and delivered his great address entitled "It Is Written," to six thousand people in the National Guard Armory on Sunday evening.

Rev. L. W. Munhall, now past his eighty-first year, recognized as the "grand old man" of the occasion, spoke in Jackson Hall and said that he had preached in Minneapolis sixty years ago. Rev. A. C. Dixon, D. D., although enjoying his honeymoon with his new wife, aroused great interest by his address on "The Battle Between Christianity and Modernism."

Other great speakers were Rev. "Gus" Johnson, of Minneapolis; Prof. Leander S. Keyser, of Wittenberg College; Rev. J. Frank Norris, of Fort Worth, Tex.; Mr. Sidney T. Smith, of Winnipeg, Man.; Rev. A. Gordon MacClennan, of Philadelphia; Rev. A. C. Gaebelien, of New York; Dr. T. T. Shields, of Toronto, Ont.; Dr. Hugh White, of China, and Pres. C. A. Blanchard, of Wheaton, Ill.

The officers chosen for the next year are as follows:

Sidney T. Smith, president; R. A. Torrey, vice president; L. W. Munhall, vice president; C. A. Blanchard, vice president; W. B. Riley, executive secretary; Ethel H. Blake, corresponding secretary; Samuel E. Robb, treasurer.

Directors: Sidney T. Smith, R. A. Torrey, L. W. Munhall, C. A. Blanchard, W. B. Riley, J. Frank Norris, J. D. Adams, A. C. Dixon, P. W. Philpott, John G. Inkster, John Bellingham, Peter MacFarlane, W. H. Bilker, W. L. Pettin-gill, T. T. Shields, Alwyn Ball, Jr., A. C. Gaebelien, H. C. Morrison and T. C. Horton.

August, 1924

## Would a 9% Annuity Interest You?

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41	4.6%	53	5.8%	65	7.0%	74	8.4%
42	4.7%	54	5.9%	66	7.1%	75	8.5%
43	4.8%	55	6.0%	67	7.2%	76	8.6%
44	4.9%	56	6.1%	68	7.3%	77	8.7%
45	5.0%	57	6.2%	69	7.4%	78	8.8%
46	5.1%	58	6.3%	70	7.5%	79	8.9%
47	5.2%	59	6.4%	71	8.1%	80	9.0%
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49	5.4%	61	6.6%				
50	5.5%	62	6.7%				

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### THE AUTOMOBILE AND THE PROBLEM OF MORALS

Any study of the social forces of our time will have to take serious account of the automobile. Of its contribution to the convenience, comfort, and innocent pleasure, and even the health of the individual, we are well aware, but we have given little thought as yet to other effects less beneficent. Doubtless it is too early to know what motoring at high speed does to the nervous system, but there are objective consequences which can hardly be doubted, especially upon the manners, habits, and morals of youth.

Most obvious and most serious is the fact that the automobile represents escape from surveillance. It means freedom from observation and restraint. Before the automobile young people did not find it easy to get away from the observation of their elders, their parents, their parents' friends, their own companions. At the stage before experience and maturity comes to provide self-discipline and sense of consequences, impressionable and impulsive youth then lived within the exterior restraints of a community observation and judgment, in fact of a direct family and community control which were a considerable safe-

guard. The automobile can and does in a few moments transport even the youth of a widespread city far outside of observation or control.

It is not necessary to elaborate upon the possibilities or the certainties of this situation. Any one willing to consider them candidly must realize that the automobile makes opportunity for immorality and even criminality. The professional criminal, of course, has found it an invaluable aid, but while this development is serious it can be met by measures of police efficiency. But to counteract or counterbalance the social effects upon our youth of the jazzed and joyriding life of today is as difficult as it is vitally important. A generation of young people are passing through the nervous excitations of our luxurious, high-g geared, speed-loving time and at the same time are deprived of many of the restraints and safeguards of the past. Can results be other than unfortunate and in some cases tragic?—*Chicago Tribune*.

### EVEREST'S MYSTERY

The Mount Everest expedition of 1924 has ended in a mystery that shrouds the vanishing without trace of George Leigh Mallory and his climbing mate, Irvine. In the latest dispatch, dated Camp 3 (21,000 feet), East Rongbuk Glacier, June 8, their fate is not explained. All that Col. Norton knows is that when Mallory and Irvine were last seen they were "going strong for the top," after making a start in fine weather from Camp 6 at an altitude of 26,700 feet. Col. Norton and Dr. Somervell attained an altitude of "about 28,000 feet" before the last assault on the mountain was made. Dr. Somervell says that at 27,500 feet eight or ten respirations "were necessary for every single step forward." At every twenty or thirty yards' advance there had to be a halt to gather strength. When the doctor gave out Norton tried to press on, but at the end of an hour "he had risen eight feet above my level." With hearts beating 180 to the minute they turned back.

Two days later Mallory and Irvine began the last ascent with oxygen tanks. Oxygen had not been used by Norton and Somervell in their climb to 28,000, which was 500 feet higher than the record of the expedition of 1922. From Camp 6 (26,700 feet) Mallory and Irvine were seen toiling up somewhere near the summit at about 11 o'clock a. m. on June 8. So Odell of the expedition reports. The work assigned him required a return to one of the lower camps on that day, but he was back again at Camp 6 on June 9. He signaled that "there was no sign of the missing men." If Mallory and Irvine had been physically able to get down to Camp 6 or 5, they could have used magnesium flares provided for distress signals.

Col. Norton says that "no one could spend two nights on the mountain under existing conditions except in one or the other of the two high camps and live."

He concludes that, as the weather was fair and oxygen was available, "the only likely explanation of the tragedy is that there was a mountaineering accident." The truth will probably never be known, even if another expedition should succeed in gaining the summit. In view of the experiences of Norton and Somervell on their last climb, it may be ventured that their comrades died from exhaustion somewhere above 28,000 feet.

A new record was set by Col. Norton and Dr. Somervell on the steep slopes of Everest, and perhaps Mallory and Irvine strained up even higher. What seems to have been proved by the assaults of 1924 is that the danger line for climbers, the point where nature rebels and the mountain defies its assailants, is about 1,000 feet below the top of the world. There seems to be no hope of scaling Everest unless those who lay siege to it acclimatize themselves by months and perhaps years of camping at the high levels. This view is supported by the testimony of Dr. Somervell that sleep was obtained at the highest camp for the next day's effort, which was an unexpected gain. "Gorgeous days, almost windless and brilliantly fine," the expedition of 1924 was favored with for the supreme test of vitality. "So we have no excuse," he adds.—*New York Times*.

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# Young People's Society Topics

John C. Page

August 10

## Beautiful Things I See in Nature, and Their Lessons Matthew 6:26-34

In this sixth chapter of Matthew, the Master instructs the disciples concerning four important matters, namely: giving, praying, fasting, and trusting. The life of trust is spoiled by two things against which we are warned. These two things are riches and the cares, or anxieties, of life. Beginning with verse 19, we read, "Lay not up for yourself treasures on earth, but lay up for yourself treasures in heaven. For where your treasure is, there will your heart be also."

When confronted by teaching of this kind, the human heart begins to doubt or demur. Can I not have treasures on earth and in heaven? Can I not divide my interests and affections so as to make the most of both? Such are the questions which naturally arise. He who knew what was in man anticipated this and said, "The light of the body is the eye: if therefore thine eye be single (or properly focused) thy whole body shall be full of light. But if thine eye be evil (or wrongly focused, double rather than single, trying to see two objects at the same time) then thy body shall be full of darkness." As it is in the realm of the body, so is it in the realm of the soul. No man can serve two masters. He cannot serve God and mammon. At this point another objection is raised. Suppose I accept this philosophy of Christ and square my life accordingly. Suppose I do lay up treasures in heaven and live with an eye single to the service of God, who will take care of me, who will provide for me? Anticipating this, the Master speaks in the words of verse 25, "Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; for your heavenly Father knoweth that ye have need of all these things. Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

At this point, "the beautiful things I see in nature" are introduced to illustrate and bring to a sharp point the lesson of the hour. Behold the fowls of the air; your Heavenly Father feedeth them. Consider the lilies of the field; your Heavenly Father clotheth them. Shall He not much more care for you?

Take these two words, "behold," "consider," and give them a place in your thought. Repeat them, ponder them, meditate upon them. They are His words addressed to His own people. No generation of men since the creation has needed these two words more than we do today.

August, 1924

August 17

## What I Find in Romans 12

In the Revised Version of our Bible, the twelfth chapter of Romans is divided into three paragraphs which deal successively with our duty to God, our duty to our fellow believers in Christ, and our duty to the world round about us.

Preceding this chapter with its emphasis on Christian duty, there are eleven chapters containing Christian doctrine. Between doctrine and duty there is a connection as necessary and natural as that between the seed and the plant. Christian duty is the outgrowth of Christian doctrine. The first section of the epistle teaches us about the gracious and saving relationship with God into which believers are brought through "the redemption that is in Christ Jesus." Relationship involves responsibility. These responsibilities are stated in chapter 12.

Our duty or responsibility towards God is found in the first two verses of this chapter. It may be stated by the two words "dedication" and "separation," dedication to the service of God and separation from the world. The appeal of these two verses is to all Christian believers. Those who respond to the appeal and walk in the truth through the renewing of the mind, will not be conformed to the spirit of the world, but will be transformed, proving in experience that the will of God is "good, acceptable, and perfect."

The second paragraph, verses 3-8, deals with duties towards our fellow Christians. "In thinking of yourself," says the apostle, "think soberly." All that you are and all that you have must be considered in relation to the body of Christ of which each individual believer is a member. Whatever our spiritual gifts, qualities, or attainments,

let them be used for the edification of that body, the true church of God.

The third paragraph, verses 9-21, deals with our duty as Christians to the world round about us. The greatest spiritual need of the world is a correct representation of Christ. Personally our Lord is in heaven, spiritually He dwells in the members of His body through which He is represented to the world. The moral qualities mentioned in these verses are Christ-like and bear witness to His saving presence and power.

August 24

## How Selfishness Shows Itself—How Overcome It Genesis 13:1-18

Our choices afford a true index to our character. Lot's choice indicates the selfish character of the man. He took advantage of his uncle's generosity. When given the choice of land, "he lifted up his eyes and beheld all the plain of Jordan." That was all that he saw—the plain of Jordan, and an opportunity to "get rich quick." He jumped and fell. He chose all the plain of Jordan and pitched his tent towards Sodom, a wicked city. The ultimate result was disaster, and the loss very heavy. In chapter 19, the record tells us that he lost everything—property, home, wife, daughters—all that he had went down in destruction, death, and moral disaster, and all because of his self-centeredness. While Lot was occupied with the things that are seen, he forgot or ignored "the things not seen as yet." He secured the desire of his heart, but only to see it turn to ashes. He is a picture of the foolish Christian suffering loss, though he himself be saved, yet so as by fire.

The factors contributing to his folly are easily seen. They serve as a warning against selfishness. First, there is limited vision. He saw the plain of Jordan, but not beyond it. He stands as a striking contrast to Abraham, who saw not only earthly things, but "the city that hath foundations, whose builder and maker is God." In order to over-

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come selfishness and avoid foolish choices we must look not only at things present, but at things to come, remembering that the things seen are temporal, but the things not seen are eternal.

Again, he chose his abode near to a city fast ripening for judgment and destruction. He chose Sodom, and he had Sodom with all its glitter and glare, and with all its sin and corruption. Doubtless, he protested against its lawlessness and lust, but his testimony was disregarded and even mocked. His daughters married men of Sodom who treated Lot's message of warning and destruction with contempt. Like worldly Christians Lot had neglected prayer. When God's word of judgment and destruction concerning Sodom was uttered, the only man to make intercession was Abraham, who lived not inside, but outside of the city. The separated Christian is the one who has the disposition and heart to pray.

Limited vision, worldliness, lack of fellowship with God, lie behind and account for the selfishness of Lot. The

lesson is obvious—overcome these things and selfishness itself is overcome.

August 31

### The Importance of Keeping Promises Joshua 9:3-21

In Isaiah 28:16 it is written, "He that believeth shall not make haste." Hasty decisions are often disastrous in their consequences. In matters of right and wrong decisions should be instantaneous, but in matters of policy, in the choosing of a career, or a companionship, "he that believeth shall not make haste."

According to our Scripture lesson, a hasty decision brought much suffering to Israel. Two failures followed the capture of Jericho; the one through wilful sin on the part of Achan, the other through the self-sufficiency of the leaders of Israel. The Gibeonites were part of the Canaanite to be dispossessed and overcome. They are typical of the spiritual hosts of wickedness mentioned in Ephesians 6:12, who would keep us back or hinder us from possessing our spiritual inheritance in Christ. According to verse 4, these Gibeonites were wily, or cunning. They deceived Israel with lies and gained an advantage over them. They presented what looked like proof of their statements. Not only so, but they talked very piously about Israel's deliverance from Egypt. They knew all about the facts of their history, and requested an alliance with God's people very much as Modernism, Idealism, and Ritualism do today. These are the wiles of the Devil, by means of which many are deceived. Paul describes them and their activities in 2 Corinthians 11:13-15, which passages should be read and pondered by Christian believers.

The reason of Israel's failure and of ours is seen in verse 14. They asked not counsel of the Lord. This explains a multitude of failures which have involved a mountain of suffering. Yet it need not have been. Holding closely to the Word of God and taking counsel in the presence of God, would have prevented it and saved from failure.

September 7

### In His Steps (9) How Jesus Helped Sinners Luke 15:1-7; Luke 19:1-10

1. Our Lord helped sinners because he had a right conception of their need. No false philosophy blinded His vision. No foolish theory of sin deceived Him. Sin as "a weight or incubus from which the human race will be freed by its evolutionary progress," was and is abhorrent to His thought and teaching. He knew the real condition of sinners, and described that condition in a word which occurs three times in our Scripture lesson—"lost," "lost," "lost,"—lost to God, lost to holiness, lost to heaven.

2. Our Lord helped sinners by attracting them to Himself. "They drew near to hear him." He was no cold-hearted teacher with a theory to proclaim. He loved men, as seen in the

words, "This man receiveth sinners and eateth with them." His was the shepherd's heart that went out after the lost sheep and rejoiced with joy unspeakable when it was found.

3. Our Lord helped sinners by giving Himself for them in the death of the cross. Without this all other help were vain. The sheep are men and women who through sin have become estranged from God, and who need a mediator, one who can put away sin by meeting its righteous penalties in such a way that conscience will be satisfied and the heart find rest. This He did when "He bore our sins in his own body on the tree." "He appeared to put away sin by the sacrifice of himself."

4. Jesus helped sinners by dealing with them not in mass, but individually. "Zacchaeus, make haste and come down, for today I must abide in thy house." Entreaty, immediacy, urgency, are all found in the invitation that comes from Him who is "the same yesterday, today, and forever."

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# Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent. Any book or pamphlet recommended in this department of the MONTHLY may be ordered from the Bible Institute Colportage Association, 822 N. LaSalle St., Chicago.—Editors.

## JOSEPH'S FATHER

W. M., Oakland, Calif.

**Question:** Who was the father of Joseph, the husband of Mary?

**Answer:** According to Matthew 1:16 his father was Jacob. But in Luke 3:23 Joseph is called the "son of Heli." This seeming discrepancy may be explained by the supposition that Heli was Joseph's father-in-law.

## OBTAINING COPYRIGHTS

W. H. S., Strasburg, Mo.

**Questions:** (1) Where shall I write to get a poem or a book copyrighted? (2) What is the name and address of a leading Jewish newspaper in Chicago? (3) Name and address of a leading Chicago Roman Catholic newspaper?

**Answers:** (1) Register of Copyrights, Washington, D. C. (2) *Jewish Daily Courier*, 1214 S. Halsted Street, and *Jewish Daily Press*, 1351 W. Roosevelt Blvd. (3) *Extension Magazine*, 180 N. Wabash Avenue, and *New World*, McCormick Bldg.

## WHY NOT MIRACLES?

J. S. W., Bailey, N. C.

**Question:** Why are not the miracles mentioned in Mark 16:17, 18 being performed now?

**Answer:** We know that they to whom these words were spoken actually performed the miracles enumerated. Nor have such miracles entirely ceased. But miracles in great number have been limited by God to certain crisis periods of history, when it was necessary for God to give visible confirmation of the revelation of new truths, such as at the beginning of the Mosaic age and of the church age. However, God is able to work miracles at any time when they are necessary for His own glory or for the furtherance of His program for men.

## THE YEAR DAY THEORY

H. F. B., Hawleyville, Conn.

The interpretation you submit, known as the "year day theory," is quite popular with some just now. One weakness of the theory is that it first makes a "time" equal to one year, which is correct, hence "seven times" would equal seven years. But, instead of stopping here these theorists take each one of these seven years and claim that each day of these particular seven represents a year, hence must be multiplied again by seven, making 2,520 years. If this be a fault, then we may reasonably question their conclusions. But even granting the

theory to be correct, we cannot be certain just what events will terminate each of the three series of the 2,520 years (dating from the three stages of the deportation of the Jews by Nebuchadnezzar). We may be quite certain, however, that the rapture of the church (1 Thess. 4:14-17) is an undated event, for which the church is always to be in readiness. It is this specific dating of future events that so frequently has brought the doctrine of our Lord's return into disrepute. So far as dated coming events are concerned they have no reference to Christ's church.

## CHRIST AS WISDOM AND THE SPIRITS IN PRISON

F. W., Newark, N. J.

**Questions:** (1) Is it Christ who is spoken of as Wisdom in Proverbs the eighth chapter? (2) If so, does Christ have a beginning? See verses 22, 26. (3) Who were the spirits in prison to whom Christ preached?

**Answers:** (1) Since the use of the word in this chapter is not as an attribute, but as a person, it usually has been considered as referring to Christ. It is more than a mere personification. (2) Since Wisdom (Christ) was in existence before creation, He could not have been a part of creation. And since He was set up "from everlasting" He possesses eternity. Verse twenty-four declares that He was "brought forth." This "beginning" cannot have reference to a point in time, but to the beginning "that is without a beginning." Christ is the eternally begotten Son. As such, He was the Word who was "in the beginning with God," as John tells us. God's fatherhood and Christ's sonship are both eternal. (3) The text says nothing about "preaching the gospel." The word Peter uses means to "proclaim as a herald," or, "as a conqueror." But who were the "spirits" who heard the proclamation? Among the several answers given is that they were angels, not good angels of course, but fallen angels—the imprisoned ones. See Jude 6, 7 and 2 Peter 3:19, 20, in connection with Genesis 6:1-7. Human beings are not usually called "spirits," but angels are. The angels, or spirits, of Genesis 6 "kept not their first estate, but left their proper habitation." (R. V.) These evil angels descended to the level of flesh and blood, probably indwelling wicked men and hastening the corruption of the race. They may have shared in Satan's fall, and later sank to the lowest depths of evil. Unto these evil spirits Christ proclaimed His triumph. "So completely were angels and authorities and powers made subject unto Him, that His triumphal proclamation reached

even to Tartarus—even to these in-prison spirits." (See, *Spiritism and the Fallen Angels*, by J. M. Gray.)

## FUTURE RETRIBUTION

J. W. H., Saluda, N. C.

**Questions:** (1) What is meant by the words, Sheol, Hades, Gehenna? (2) What are the "second death" and the "lake of fire" in Revelation 2:8, and are they literal and eternal? (3) What is meant by a "ransom for all" in 1 Timothy 2:5, 6? (4) What is meant by Acts 3:19-21? (5) Is the soul immortal? (6) Where do the saved and the lost go at death? (7) If the world is to burn up, how can it abide forever (Eccles. 1:4)? (8) How can Christ destroy the Devil (Heb. 2:14), if he is to have charge of the lake of fire and brimstone in which he will dwell forever?

**Answers:** (1) "Sheol" of the Old Testament and "Hades" of the New, mean practically the same, namely, sometimes the grave, but usually the abode of departed spirits. The word "Gehenna" always implies what is called in the Revelation, the lake of fire, which is the final abode of Satan and lost souls. (2) The "second death" of Revelation 21:8 is said to be this lake of fire (Rev. 20:14). It is not a physical death, of course, for the beast and the false prophet will have already been in the lake of fire for a thousand years (19:20). That this punishment is eternal seems to be plainly taught in Revelation 20:10, and 14:10-11. See also Mark 9:43-48; 3:29; Matthew 25:41, 46. Even if the language be figurative, it is figurative of something inconceivably awful and eternal. How blessed it is that men do not need to be cast into the lake of fire (Rev. 2:11)! (3) Christ is the one Mediator between God and men—all men. At the proper time, "the fulness of time" He gave Himself a ransom for all. That is, He bore the sins of the world, paid the redemptive price. All that men now have to do in order to be saved is to accept Him as their sacrifice for sin. (4) The world is not to be utterly destroyed at the return of Christ, as you say you have been taught. Sinners will be destroyed and the earth purified, then will follow the restoration of all things spoken by the prophets. That is when the King returns His Kingdom will be fully established. (5) All men are to have endless existence, but for the Christian immortality has a peculiar significance. We now possess eternal life, but at the time of the resurrection our bodies are to take on immortality (1 Cor. 15:53, 54). (6) The souls of believers go at once to heaven (Luke 23:43; 5:6, 8; Phil. 1:23, 24). The wicked are cast into hell, there to await their final judgment (Luke 16:23, 24; Jude 6, 7). (7) The present earth will be destroyed by fire in the same sense that the ancient world was destroyed by water. That is, there will be a complete renovation, but not annihilation (2 Pet. 3:6, 7, 10). (8) Not annihilate, but "bring to naught"; that is, destroy

(Continued on page 618.)

# International Sunday-school Lessons

P. B. Fitzwater

## August 10 First Miracle of Jesus John 2:1-11

Golden Text:—"Whatsoever he saith unto you, do it."—John 2:5.

This miracle at the marriage in Cana was designed to prove the deity of Christ. The glory of His majestic presence was perceived and accepted by the disciples for they believed on Him.

### I. The Marriage Feast (vv. 1, 2).

Marriage was ordained by God and the first wedding was sanctioned by His presence (Gen. 2:22-24); indeed, He must have performed the first marriage ceremony. It is not only honorable in all (Heb. 13:4), but when based on true affection it is the highest and best of human relationships next to union with the Lord. It was ordained for the propagation of the race and for its happiness and well-being. It promotes the physical, moral and spiritual well-being of both husband and wife and makes possible an atmosphere for the nurture of children. Marriage is not only an honorable relation, but a wedding is a most beautiful occasion for all normal human beings. The one unailing touchstone indicating man's human and moral qualities is his attitude toward marriage.

1. Attendance by Jesus' Mother and His Disciples (vv. 1, 2). The friends at this marriage feast were related to Jesus by blood and grace. To be united to Jesus Christ by the bonds of grace does not interfere with normal human relations but sanctifies them. Being the Son of man He can enter into human relations.

2. Attendance by Jesus (v. 2). God attended the first marriage on earth (Gen. 2:22) and Jesus, who was about His Father's business (Luke 2:49), set a mark of honor upon every spring of human life by gracing this marriage feast with His presence. The Redeemer of man as He entered upon His exalted career thus lifted the holy ordinance of marriage to its proper dignity and beauty. Man by polygamy, adultery, divorce and fornication has basely degraded it.

### II. The Anxiety of Jesus' Mother (vv. 3-5).

1. The Wine Failed (v. 3). Although this was a trying social exigency it seems to have been quite natural. The arrival of Jesus and His disciples put a drain upon the resources of the host, for these guests were bidden after they had reached Cana.

2. Mary Presents the Need to Jesus (v. 3). The clear implication is that she requested Him to embrace this opportunity to present His Messianic claims by working a miracle to supply the lack of wine. We may learn two lessons from Mary:

(1) In our great needs, when our resources are exhausted, we like Mary

should come to Jesus for help. Let us cast our cares upon Him, for He careth for us (1 Pet. 5:7).

(2) Let us not prescribe to Jesus the manner in which His help is to be given. While it was right for Mary to come to Him in her need, it was not her province to dictate how help should be given.

3. Jesus' Assertion of Authority (v. 3). He respectfully reminded His mother that He had passed from her authority—that His Father's will was supreme. He frequently must rebuke those whom He loves.

4. Mary's Confidence (v. 5). Although with calm dignity He asserted His authority, there must have been some sign by which He gave her to understand that He would not fail her in this embarrassing emergency. Frequently the Lord must rebuke us and yet He always accompanies the rebuke with such mercy and kindness that we are encouraged to trust Him for the supply of our needs. She directed the servants to be ready to carry out whatever instructions He should issue. We should always be on the alert to hear and ready to carry out any instructions Jesus may give.

### III. The Water Made Wine, a Display of Jesus' Creative Power (vv. 6-9).

A miracle is the display of supernatural. It is not against the laws of nature but the execution of issues beyond nature. This creative act so mirrored forth the glory of Jesus that His disciples believed on Him.

1. The Measure of This Miracle (v. 6). The six vessels had perhaps a capacity of 120 gallons. Jesus is unstinted in His gifts. He gives a superabundance. Twelve baskets were left over from feeding the five thousand. God is bounteous in all His gifts.

2. Its Freedom from Display (vv. 7, 8). The mighty works of the Lord are not for display, not for the gaze of men. While not for display, it was so real that the disciples and guests knew that it was wrought by divine power.

3. Its Design. Its primary aim was to show the divine glory. Though Jesus would not use His divine power to relieve His own hunger, He responded to the plea to supply the wants of others. He came not to detract from human happiness but to add to it.

4. Its Reality (v. 9). This was not a sham, a make-believe. To prove its reality it was brought to the governor of the feast, presumably the bridegroom.

### IV. The Surprised Table Master (vv. 10, 11).

The excellency of the wine was praised by the ruler of the feast. Christ gives, not only quantity, but quality. This miracle proves that Jesus was in reality the glorious Lord, for His disciples believed on Him when they saw His glory shine forth.

## August 17 Jesus Cleanses the Temple John 2:13-22

Golden Text:—"My house shall be called the house of prayer."—Matthew 21:13.

### I. Jesus Attending the Passover (v. 13).

He went up to Jerusalem very often to attend the various feasts. Beginning at the age of twelve this custom was habitual with Him to the end of His ministry. He was under the law and therefore He obeyed it (Deut. 16:16), but primarily He went up because it was His Father's house. It is important that all people from their youth up should make attendance upon the house of God a habit of their lives. They should be taught that it is not only their duty but high privilege to observe the ordinances of God's house.

### II. The Temple Defiled (v. 14).

For the various sacrifices in the Temple many oxen, sheep and doves were needed. Many persons came from distant parts of the land; therefore, it was impracticable to bring their sacrifices with them, so they brought money and bought the animals needed. This privilege the Lord had granted to them (Deut. 14: 24-26). This exchange was necessary, but when evil men used it as an opportunity for gain it became an offense before God. If Christ were to come to many of our so-called houses of God today He would find them polluted in just as aggravating a way. His purging the Temple courts shows the need of purity and order in all matters connected with divine worship.

### III. Jesus Cleansing the Temple (vv. 15-17).

1. Driving Out the Merchants and Animals (v. 15). Being the Lord of the Temple, the very Messiah who should come to His temple, He had the right to cleanse it, to drive out those who polluted it. It is not said that He used the scourge of cords but, at any rate, it was the symbol of authority. This act is typical of the day when Jesus will come in wrath and execute judgment upon all who profane His house and service.

2. His Command (v. 16). "Make not my Father's house an house of merchandise." Merchandise is legitimate in its place. Any use of the Lord's house other than to worship and honor Him is to make it a place of merchandise, to pollute it. There is great danger of a worldly spirit intruding into the domain of religion. Men who unite with the church for temporal interests, men who come to the house of worship with worldly matters uppermost in their thoughts, ministers who serve as professionals, men who bring their ill-gotten gains to help further the work of the Lord, in fact all who do not behave properly in the Lord's house, are defiling it and therefore all such must meet His judgment.

3. His Zeal (v. 17). He was so completely dominated by the passion to do the will of God that He unreservedly gave Himself to His work.

Moody Bible Institute Monthly



This was according to the prophecy, "the zeal of thine house hath eaten me up." We should take His act as an example to us in the divine service and manifest commendable zeal. This reformation did not prove permanent. A few years later He cleansed it again. This shows how quickly the human heart is under the control of sin. The only permanent reformation is that which is wrought in regeneration. The new birth is necessary.

#### IV. The Jews Demanding a Sign (vv. 18-22).

They demanded of Jesus that He show His authority for such behavior. He told them that the only sign that would be given was His death and resurrection. Destroying the temple and raising it up in three days refers to His crucifixion and resurrection. The resurrection is an unalterable proof of His divine sonship (Rom. 1:4). Jesus came forth from the grave of His own power. The Jews did not want a sign. They were only finding excuses for their wickedness. Men today who are demanding proof of Christ's divinity do not really wish the proof but are only trying to find excuses for their sins. Jesus had the ability to justify His ways before God and man. After the resurrection the disciples remembered the words of Jesus on this occasion. This shows that no sowing of the truth shall eventually fail. The fruit shall be gathered though it may be many days hence. This ought to be a great comfort for Sunday-school teachers and Christian workers.

August 24

#### Jesus Talks With Nicodemus John 3:1-21

Golden Text:—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."—John 3:16.

The subject of the conversation with Nicodemus was the new birth. This topic has peculiar significance in the light of Nicodemus' station in life. He was a learned rabbi, a doctor of the law and presumably a man of good character. His coming by night indicates his timidity. Like Joseph of Arimathea he was afraid to openly espouse the cause of the new Teacher of Galilee lest he be put out of the synagogue. Though timid, as an honest man he must investigate and get first hand information.

#### I. The Necessity of the New Birth (vv. 1-7).

It is not a matter of choice as to whether one is to be born again, but of necessity if he is ever to see the kingdom of God. Regeneration is the first demand the gospel of Christ makes upon men. The reasons for this are:

1. The Kingdom of God is a Spiritual Kingdom; Therefore There Must Be a Spiritual Birth in Order to Enter It (v. 3). As we enter the physical kingdom by a natural birth, so we enter the kingdom of God by a supernatural birth.
2. The Nature Which We Get

Through the Natural Birth Is Radically and Essentially Bad. Christ declares that that which is born of the flesh is flesh (v. 6). In Galatians 5:19-21 Paul gives a catalogue of the works of the flesh. The flesh cannot be improved (Jer. 13:23). Culture and educate, do all you please, and it still remains flesh. Furthermore, in order to enter into the kingdom of heaven there must be a nature fitted for heaven. To be in heaven with a carnal nature would be undesirable. There is nothing that can be substituted for the new birth. Men are trying to substitute morality and education for the new birth. Nicodemus possessed these; yet Christ declared that he needed something more. Regeneration is an act, not a process. It is an act of God through the Holy Spirit which quickens a man from spiritual death and plants within him God's own nature (2 Pet. 1:4). It is no more possible to have a physical being without a physical birth than it is to have a spiritual nature without being born of the Spirit.

#### II. The Mystery of the New Birth (vv. 8-13).

Its process is mysterious, but its results are definite. You may not be able to discern from whence the wind cometh or whither it goeth, but you know that it blows by its effects. The fruit of our lives demonstrates our nature, whether it is heavenly or carnal. We need not be told that we have a physical birth, for our bodies with their various faculties in exercise prove it. Even so the presence within us of a nature which has no affinity for the things of the world, a strong affection for God and a disposition to yield prompt obedience to His commands, proves that we have been born from above. Just as a tree is known by its fruit, so tastes, desire and ambition prove it. Galatians 5:22, 23 is an infallible test. The truthfulness of this declaration is vouched for by the fact that Jesus Christ came down from heaven to make it known. Even the great teacher Nicodemus could not understand it without a revelation.

#### III. The Ground upon Which the New Birth Rests (vv. 14-18).

Christ's atoning death on the cross makes regeneration possible. He took the place of sinners. His infinite merit was placed to their account. He suffered in the sinner's stead. Just as the Israelites had only to look on the brazen serpent in the wilderness, so the sinner must look to Christ uplifted upon the cross. See Numbers 21:4-9; John 12:32; 2 Corinthians 5:21; 1 Pet. 2:24. Our salvation cost on the part of God the giving up of His only begotten Son, and on the part of Christ the sufferings and shame of the cross.

#### IV. For Whom Salvation Was Provided (vv. 16, 17). "Whosoever Believeth on Him."

These verses give in a condensed form the whole plan of salvation. Observe

1. The Source—God so loved.
2. The Ground—the death of Christ.
3. The Recipients—whosoever.
4. How Appropriated—believeth on Him.
5. Results—should not perish, have everlasting life.

#### V. Men's Attitude Toward Christ (vv. 18-21).

1. Some Believe and Are Saved. Those who believe are now free from condemnation (John 5:24). They are not only saved now, but forever (John 10:28, 29; Rom. 8:33, 34).
2. Some Will Not Believe and Are Resting. Therefore, under the Condemnation of God. The awful sin which causes men to be eternally lost is unbelief in Christ. The cause of their unbelief in Him is their love of sin. Refusal to come to Christ proves that men's deeds are evil and that they love darkness rather than light.

August 31

#### Jesus Talks With a Samaritan Woman John 4:4-42

Golden Text:—"God is a Spirit: and they that worship him must worship him in spirit and in truth."—John 4:24.

#### I. The Occasion (vv. 4-6).

The growing popularity of Jesus aroused the envious opposition of the Pharisees which obliged Him to leave Judea and go into Galilee. There was another way to reach Galilee, one used by many Jews to avoid contact with the despised Samaritans, the eastern side of the Jordan. He must needs go through Samaria in order to find this poor sinful woman and the needy citizens of Sychar. The great necessity which was upon Him was to seek and

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to save that which was lost (Luke 19:10). The wearied Jesus waiting at Jacob's well to speak to this poor lost woman gives us a picture of the divine human Saviour in His work of seeking lost humanity.

## **II. The Testimony of Christ to the Samaritans (vv. 7-41).**

1. Discloses His Identity to the Woman of Samaria (vv. 7-26). This is a fine example of personal evangelism.

(1) A favor asked (vv. 7-9). He tactfully made a request which appealed to the woman's sympathy. Not only did the thirst of the weary traveler appeal to her, but the fact that He being a Jew asked a favor of her showed His sympathy for her. In introducing the conversation he referred to that which was uppermost in her mind, namely water. This was the Teacher's point of contact. He soon passed from earthly water to the water of everlasting life which was in Himself. His aim was to bridge the chasm which separated them. Every Christian worker should imitate Him. Every human mind has a handle. The Christian worker's success depends upon his ability to grasp and use it.

(2) Jesus' tender dealing with the woman (vv. 10-15). He first appealed to her curiosity by declaring, "If thou knewest the gift of God" (v. 10). He knew the deep unrest of the soul of that sinful woman as she went on her way. He knew that if she really knew Him she would believe on Him and be saved from her sins. Therefore, the first thing was to get her attention. When we can get one to give attention to the claims of Christ there is good show of winning him. He followed this appeal to her curiosity by a promise which directed her attention to her deepest need. There is the consciousness of deep need in every soul. Just what the need is, is not always known. The world with its honors, gains and pleasures never really satisfies. In her efforts to satisfy her nature this poor woman respected neither the law of God nor the rights of men. The deepest need of the soul Jesus only can satisfy. There is real and lasting satisfaction in Him and His gifts. The woman's reply, "Sir, give me this water, that I thirst not," is the inarticulated cry of every heart.

(3) The woman convicted of her sins (vv. 15-19). Jesus succeeded in arousing her interest, but she did not really understand Him. Before she can understand what the water of life is she must be convicted of her sins. He skillfully gave the command which brought her face to face with the facts of her life which she was unwilling to confess. She did not argue with Him but became a humble inquirer. She perceived that He was a prophet. The soul must be convicted of sin before it can be converted.

(4) The problem of worship submitted to Christ (vv. 2-24). This she did as soon as she perceived Him to be a prophet. This indicates that He was succeeding in bringing her mind to be spiritual things. Jesus, knowing the

inner life of this woman, tells her of the glad time, even then present, when true worshipers could hold intercourse with God anywhere. He showed her that the place of worship is unimportant, but the all important thing is to have the true conception of God as brought through the Jews. He exposed the folly of a religion of form only and showed that acceptable worship depends upon the condition of the heart. Since worship is spiritual, only those who have been regenerated can worship God in spirit. Jesus said, "Except a man be born from above he cannot see the kingdom of God" (John 3:3).

2. Discloses His Identity to the Citizens of Sychar (vv. 40, 41). When they heard the testimony of the woman, they invited Jesus to come among them. Though they heard her testimony, their belief was due to Christ's own words.

## **III. The Testimony of the Samaritans (vv. 27-42).**

1. The Woman of Samaria Witnesses for Christ (vv. 27-39). As soon as she was converted she became an enthusiastic missionary. This is as it ought to be and always will be. The soul that realizes Jesus cannot be still (John 1:41-45). The result of her testimony was that many believed on Him.

2. The Samaritans Witness for Christ (v. 42). They declared, "We know that this is indeed the Christ, the Saviour of the world."

**September 7**

### **Jesus Heals a Nobleman's Son John 4:46-54**

Golden Text:—"I am the way, the truth, and the life."—John 14:6.

The glorious revival among the Samaritans being over Jesus with yearning heart for His countrymen goes back into Galilee. When He began His work there it was not appreciated as it should have been. His own testimony is that a prophet hath no honor in his own country. Having made a reputation elsewhere He now came back to them. His fellow-countrymen had witnessed His wonderful works at the capital city, Jerusalem. Now they will listen to Him.

### **I. The Nobleman's Earnest Plea (vv. 46, 47).**

This father's heart is in deep anguish because of the critical illness of his son, but he had the good sense to go to Jesus in his distress. Parents should eagerly bring their children to the Great Physician. This affliction was used to bring him to Jesus. Many do not think of Jesus until overwhelmed with grief and distress. It is need that always brings men to Jesus. Even when human physicians fail the case is not hopeless for there is no case too hard for Christ, and there is no disease too difficult, or sorrow too great, but what relief can be found in Him. This is true of our physical ills, but it is pre-eminently true of our souls. We see here that a rich and influential man is in distress, showing that the rich and exalted are no more exempt from afflictions and anxiety than are the poor. Cares and

troubles come to all alike. The young are liable to disease and death as are the old. This nobleman learned of Jesus through the testimony of another (v. 47). Had not some one told him about Jesus he may not have called upon Him. Before lost men can call upon the Lord some one must tell them about Him (Rom. 10:14, 15). May the urgent need of the world to hear of the power of Jesus to save compel us to preach the gospel unto them.

## **II. The Testing of the Nobleman's Faith (vv. 48, 49).**

In his experience we find an illustration of the development of belief. He had faith but not an intelligent faith. Before help could be given his attitude of mind must be changed. Jesus declared, "Except ye see signs and wonders, ye will not believe," showing that the nobleman's faith was such as was based upon signs and wonders. The man needed something more than the healing of his son. He must needs know Christ as Saviour as well as Healer. He did not allow himself to be put off, but insistently demanded, "Sir, come down ere my child die." This shows that he was now willing to make any experiment to save his boy. His very impotency forced him to lay hold upon the Lord. Jesus desired this man to possess a faith which was based upon his naked word, not mere signs and wonders. The Samaritans with whom Christ had just had good success took Him at His word, did not look for signs. The way of Jesus is to first reveal Himself as a Saviour and then as a Healer.

## **III. The Nobleman's Faith Victorious (vv. 50-54).**

Through his testing he passed with good advantage. He is now ready to receive the Lord's own words, "Go thy way; thy son liveth." These words created true faith and the man stepped out upon them. Because he believed the words that Jesus spoke unto him he went his way. Faith increases in brightness the longer it is exercised. The foundation upon which he reposed his faith was the words of Jesus. On his return, his faith met with confirmation. His servant met him and told him that his son was alive. Upon inquiry he found that the recovery of his son was from the very hour in which Jesus spake the words. This was such an unmistakable evidence of the deity of Jesus that not only the nobleman, but his household, was won for Christ. This affords us an example of the beauty of household religion. May we all learn that the words of Jesus are reliable. That which He promises is just as sure as though it had already come to pass. The salvation of the one who believes in Jesus is just as sure as though he had been in heaven and seen his name in the book of life. Anxiety for the son brought salvation to the whole house.

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# Missionary Department

Robert H. Glover

"Inasmuch as ye have done it (or done it not) unto one of the least of these, ye have done it (or done it not) unto me."—Matthew 25:40, 45.

How many of us at some time or other have indulged the wish that we might have been with Jesus when He was on earth! How glad we should have been to minister unto Him, to anticipate His every desire, to do something to please Him! Yet, in the light of the text quoted above, we deceive ourselves in so thinking, while we fail to embrace the opportunities within our reach of ministering to the bodies and souls of those whom Jesus loves and longs to help. The heathen world today is full of poor unfortunates who are "an hungered," "thirsty," "naked," "sick" and "in prison"—both physically and spiritually so. What a blessed privilege, if more of Christ's followers did but realize it, to have a share in feeding, clothing, healing and delivering these from bondage, and to know that in so doing they are ministering unto Christ and will receive His welcome and "well done" when they meet Him at His coming!

There can be no deeper, sweeter joy on earth than that which true missionary service yields—the joy that comes through assuaging pain, binding up broken hearts, piloting shipwrecked souls into the haven of eternal hope. And to what life is held out richer assurance of blessed fellowship with the Master here below and large reward at His hand hereafter!

## A MISSIONARY'S AUTOGRAPH ALBUM

A great missionary, Robert Moffat of Africa on being asked to write something in an autograph album, penned the following lines:

"My album is in heathen breasts,  
Where passions reign and darkness rests,  
Without one ray of light;  
To write the name of Jesus there,  
And point to worlds all bright and fair,  
And see the heathen bow in prayer,  
Is all my soul's delight."

## ONLY AN OUTCAST LEPER!

Miss Ethel Canary ('23) before going to South America, under the I. S. A. M. U., had become deeply interested in work for lepers, and while a student at the M. B. I., served as district secretary of the American Mission to Lepers. The

following is an account of her first contact with leprosy in South America, and a touching experience it surely is:

"At Sunday-school Senorita Manuela told us that a leper woman living near her house had died during the night, leaving one child, a little girl, who was alone with her when she died. Later the children came in saying that the neighbors were afraid to do anything for her and that the little girl was all alone. That was more than I could stand, so I immediately got ready to go. It was about noon and very hot.

"When we got there we found a little tumbled-down hut of one room, containing a table, one chair, and a cot on which lay the body of the mother. The little girl herself had bathed her mother and combed her hair. The body lay on the cot with nothing between it and the rusty broken wire, and only a dirty,

wagon she went out and leaned up against it crying, 'Imposible coche, imposible!' It was all we could do to quiet her and get her into the coach with Manuela and myself.

"I cannot go into more detail, for it is too harrowing to my own feelings, but it was the most dreadful experience I think I have ever gone through. The little girl was taken over by the authorities and given to a family, where I suppose she is little more than a slave. She is miserably unhappy, and longs to come to us, and we are praying that the Lord will open up a way for us to get her."

This is just one leper. But let us remember that there are 2,000,000 lepers in the world, or one in every 750 persons.

Our Saviour when on earth manifested a particular interest in lepers. He healed them, and that not merely by His word, but by His personal touch, regardless of their loathsome condition. In sending out the twelve He gave them a special charge to "cleanse the leper."

Have you done anything definitely to help heal and save any of the present pitiable 2,000,000 lepers of the world? Can you do anything? And will you?



A Group of M. B. I. Missionaries in South China

From left to right: Annie Hall ('23), Arthur Lindquist ('21), Mrs. E. W. Raetz ('23), Catherine Clause ('20), E. W. Raetz ('23), Ida L. Klint ('21). These are working under several Societies.

greasy blanket over it. Some neighbor had given the child a little cheap, black dress, and that, with one little underslip, was all the clothes the girl had. There was nothing to put on the mother.

"I had taken a garment of my own and slit it down the back so that it went on easily, without my having to handle the body more than necessary. Miss Chamberlain, who had gone with me, had to return to the mission, and sent the coach to carry me to the cemetery.

"When the coffin came (the city attended to that), they sent it in a wagon that is used to haul garbage away. That was the last straw for the little girl. She had been very brave and quiet up to that time, but when she saw that wagon she became almost hysterical. She threw herself across the body of her mother, screamed and cried, and said she would not let her go. She said, 'The people think my mother is only garbage!' Even after the coffin was placed back in the

Florence Levy, '17 (returning), Myrtle Wilson, '17 (returning), Africa Inland Mission; D. M. Osborne, '24, Sudan Interior Mission; Alma Gahm, '20, South Africa General Mission, all in June.

To China—Constance Slaata, '22, Norwegian Mission.

To India—Mr. and Mrs. John Entwistle, '21, India Christian Mission, in June.

To Serbia—John W., '15, and Mrs. Troy, '16, Serbian Mission, in May; James W. Alexander, '24, Serbian Mission, in June.

To Russia—Mr. and Mrs. George P. Almore, '22, Russian Missionary Society, in June.

## JOTTINGS FROM RECENT LETTERS OF M. B. I. MISSIONARIES

Harry G. Briault ('20), E. U. S. A.,



Brazil: "We praise the Lord that the work here continues to prosper. The Lord is working in our midst. Two more families have been brought to Christ during the last few weeks. One of these had always previously shown great hostility to the gospel, and their conversion is a striking instance of the wondrous grace and power of God to transform human hearts."

**Harriet E. Moore** ('19), Woman's Union Missionary Society, India:

"A woman in one of the zenanas recently poured out to me her pitiful tale of cruel treatment by her husband. He comes home drunk and beats her. As I told her about Christ she expressed a desire to know how to open her heart to him. I told her in the simplest way I could. Then we knelt in prayer and she said, 'Lord, come into my heart.' I believe she really found Him, and we are praying and hoping that her husband may find Him also."

**Morris Bernard** ('02), E. U. S. A., Brazil:

"On the 18th of April I had the privilege of baptizing eleven persons, who have given proof, by their transformed lives, of saving faith in the Lord Jesus Christ. Recently in our meetings here in Sao Paulo several young people have decided for Christ, and we will be arranging for another baptismal service within a few months, when ten or more souls will be added to the church. Some of the young men who are coming out for the Lord give promise of becoming fine material for training for a much needed native ministry."

**Ralph T. Davis** ('18), Africa Inland Mission:

"Now let me give you an item of news that is of deepest interest to us, and I am sure will also be to you. It has always been the aim of this mission to reach as far as Lake Tchad. Well, a new advance is about to be made. In fact, four new workers are even at this time there, and pioneer work is being planned among the untouched tribes of French Equatorial Africa north of the border point called Zemio. Four others, including myself and wife, will likely follow soon. We need much prayer to back us up as we face that field, which presents unusual difficulties. We particularly need, and are praying for, a young doctor for the party, if possible one who has a knowledge of French."

**Arthur F. Tylee** ('22), I. S. A. M. U., Brazil:

"Messrs Alex R. Hay and L. L. Legters, with a Terena Indian, arrived here (Cuyaba) from Corumba last Thursday. In the ten days preceding the Lord had graciously moved so that we had mules and equipment ready for the start on our long exploration journey. The last two days we have been getting the many little things necessary for trading with the Indians, etc., and we now expect to leave here tomorrow (May 26). We have good animals, and two of the finest *camaradas*, who are well acquainted with the road and life in the wilds. We have found unusual favor with the officials and have received many courtesies from them, all unsolicited on our part, which may be of great value to us later on. Our plans are still uncertain beyond the Madeira. They can only be decided upon in the light of the information we get on reaching there. Thus far we have been exceptionally favored by the Lord in every way, and it becomes plainer each day that this is His undertaking. We count upon your continued intercession in our behalf."

**Mabel Balder** ('22), Central American Mission:

"I am still in Guatemala City, busy studying the language. The revolution in Honduras, which has kept me so long from entering that republic, seems now to have spent itself, and I am expecting Miss Nelson to arrive any day to get me. Pray that we missionaries may not become so accustomed to the awful sin around us as to cease to be moved by it or to lose faith in God for results. If it were not for what I know the gospel has done in my own life I might be tempted to doubt whether anything can be done for these people. But, praise God, I know."

## PRACTICAL AND PERPLEXING QUESTIONS

(Continued from page 613.)

Satan's power. We have no warrant for saying that Satan will exercise any power after he is cast into the lake of fire.

## BRIEF MENTION

**I. O., Manchester, N. H.**

God is in no sense the author of evil. In Isaiah 45:7 the evil that is created, which is the opposite of peace, is not sin, but suffering.

**W. M., Hazlehurst, Miss.**

(1) Revelation 12:9 depicts the first and only casting of Satan out of heaven. (2) The "Woman" of Revelation 12:1 symbolizes Israel, and the man-child both Christ and His church, which is His mystical Body.

**A. H., Chicago, Ill.**

We do not know the origin of hand clapping in the church. In a formal service it seems irreverent. Yet we do not find anything in the Word to condemn it upon some occasions, if done in a spirit of approval of the truth.

**J. F. O., Pемline, Wis.**

We have in the past exposed the errors of the Seventh Day Adventists, and also have repeatedly referred our readers to the books and booklets which give detailed exposure. For example, any of the books and pamphlets by Rev. D. M. Canright, who was himself once a Seventh Day Adventist, are good.

**E. M. Y., Westernport, Md.**

The identity of the young man mentioned in Mark 14:51, 52 is not known. Mark himself has been suggested, and also Lazarus. Evidently he was one even more devoted to Christ than the apostles, at that particular moment. Yet even he was forced to flee. It sometimes is wiser to flee than to fight.

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# For Sermon and Scrap Book

William Norton

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

## THE BELIEVER'S DEATH

1. Passage through a valley. Ps. 23:4.
2. Peaceful homegoing. Ps. 37:37.
3. Promotion to higher sphere. Prov. 14:32.
4. Presence with the Lord. 2 Cor. 5:8.
5. Perpetual gain. Phil. 1:21.
6. Portal of victory. 1 Cor. 15:54-57.
7. Precious in God's sight. Ps. 116:15.

—Keith L. Brooks.

## SALVATION

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness by whose stripes ye were healed" (1 Pet. 2:24).

- I. *The Price of It.*
  1. "Who his own self bare our sins in his own body on the tree."
- II. *The Recipients of It.*
  1. "That we, being dead to sins."
- III. *The Result of It.*
  1. "That we should live unto righteousness, by whose stripes ye were healed."

—Charles R. Talley.

## FIFTEEN FOOLS

### God's Own List—Read It!

1. Those who do not believe in God (Ps. 14:1).
2. Those whose tongues wag at both ends (Prov. 18:7; Eccl. 5:3).
3. Those who tell all they know and more (Prov. 29:11).
4. Those who boast of their superior wisdom (Prov. 26:12; Rom. 1:22).
5. Those who look upon their parents as "old fogies" (Prov. 15:5; 22:15).
6. Those whose trust is in themselves instead of God (Prov. 28:26).
7. Those who think they can take "just one drink" (Prov. 20:1).
8. Those who think they can "get away" with crookedness (Jer. 17:11).
9. Those who chase after women (Prov. 7:6-9; 22-23).
10. Those who meddle in other people's affairs (Prov. 20:3).
11. Those who spend all they get (Prov. 21:20).
12. Those who think money is all they need (Prov. 1:32; Luke 12:19-21).
13. Those who laugh at the sinful doings of others (Prov. 14:9).
14. Those who invent lies about their neighbors (Prov. 10:18).
15. Those who get "hot under the collar" (Eccl. 7:9; Prov. 18:6; 12:16).

—Keith L. Brooks.

## ISAIAH 45:22

1. The greatest of all possible blessings—Salvation ("Be saved").
2. The simplest of all possible ways—"Look."
3. For the greatest number of people—"All the ends of the earth."
4. On the strongest possible assurance—"For I am God."

—John McNeill.

## PRIVATE PRAYER

"But thou, when thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. 6:6).

1. A Time of Prayer.
2. A Place of Prayer.
3. Manner of Prayer (in secret).
4. The God of Prayer.
5. The Reward of Prayer.

—Ralph D. Perry.

## TOPICAL OUTLINE

Text: Eph. 4:30: "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."

Theme: "A Desirable Guest—How to Treat Him."

- I. *Introduction of Guest*
  1. Who the Holy Ghost is.
  2. When He came to dwell with us.
- II. *Mission of Guest*
  1. To testify of Christ (John 15:26).
  2. To regenerate believers.
  3. To seal believers.
- III. *Treatment of Guest*
  1. Avoid grieving Him.
  2. How to avoid grieving Him.
    - a. Recognize His personality in thought and speech.
    - b. Recognize His presence in the public worship
    - c. To appreciate the importance of the message which He has furnished to the world.
    - d. Be interested in His missionary program.
    - e. Do not be unbecomingly frivolous in word and speech.
    - f. Be truthful in word and deed.
    - g. Give Him the control of life.
    - h. Keep the life free from any and all known sin.
  3. Results of grieving the Holy Spirit.
    - a. Believers lose constant fellowship with God.
    - b. They lose the comfort and sustaining power of the Spirit.
    - c. They lose their love for the Word and for prayer.
    - d. They lose their joy of salvation, the spirit of praise, and a clear vision of heavenly things.
- IV. *Benefit of Guest's Presence*
  1. The blessings mentioned in Galatians 5:22.

—Daisy Alexander.

## THE GOSPEL OF GRACE AND GLORY

1 Peter 5:10, 11

1. *The Author* (Who?)  
"But the God of all grace."
2. *His Action* (What?)  
"Who hath called us."
3. *Our Abode* (Where?)  
"Unto his eternal glory."
4. *The Arrangement* (How?)  
"By Christ Jesus."
5. *The Attainment* (When?)  
"After that ye had suffered awhile."
6. *The Argument* (Why?)  
"Make you perfect, stablish, strengthen, settle you."
7. *The Adoration* (To Whom?)  
"To him be glory and dominion forever and ever. Amen."

—C. Mott Cramer.

## PLACING THE BLAME

"What do you do, Dr. Beecher, when people in your church go to sleep?" Henry Ward Beecher, for it was he to whom an inquiring young man had just put this question, did not hesitate for a moment in his reply, but answered gravely, albeit with a twinkle in his eye, "I have left strict orders with the sexton that if he sees anyone in the church going to sleep that he shall come at once to the pulpit and wake up the minister." —J. E. Russell, in *Westminster Teacher*.

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## BLESSINGS FOR THE TABLE

We thank thee, Lord, for the food before us. Bless it to our use. Feed our souls with the Bread of Life, and accept us for Jesus' sake. Amen.

• • •

We thank Thee, O Lord; for all the mercies with which Thou dost crown our lives. Bless to our bodily use this food and strengthen us for Thy service. We ask for Christ's sake. Amen.

• • •

Grant unto us, we pray thee, O Lord, thy blessing with the gift of this food. May we use our life and strength to thy glory, and ever be ready to do thy will. For Christ's sake. Amen.

• • •

For all thy mercies, our Heavenly Father, we thank Thee. As we take this food may it do us good. Accept and save us, for Christ's sake. Amen.

• • •

Lord make us grateful for what we receive from thy hand and help us to live to thy praise, through Jesus Christ. Amen.

—Herald and Presbyterian.

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## "THE NATURE AND CONDUCT OF MY MIDWEEK MEETING"

I

Our midweek meeting is held each Thursday night. We aim to make it in a very real sense a prayer meeting. It is conducted on what would be considered "old-fashioned" lines.

We are careful to begin on time always. The meeting lasts one hour and we seldom close more than two or three minutes late.

We divide the hour into four periods of about fifteen minutes each. The first period is spent in a spirited song service, ending with some good worshipful hymn. The second period is taken up with exposition of Scripture or a short Bible study. The third is spent in prayer, in which all are asked to join and in which many lead audibly. The closing period is given over to a praise and experience meeting, in which a majority of those present usually take part.

No special effort is put forth to make the service popular; but we make every possible effort to have it spiritual and helpful.

Our meetings are attended by not more than twelve per cent of our resident membership, but they are greatly enjoyed by those who come, and, we believe, constitute the real "power-house" of the church.—Rev. Grant Chambers, First Baptist Church, Oneida, N. Y.

## A GOOD SUMMER TEXT

Colossians 4:5, "Walk in wisdom toward them that are without, redeeming the time," is a good text from which to preach and by which to live in summer time. We cannot live as Robinson Crusoe lived, even if that kind of life has attractions for us. It is God's purpose that we shall have definite relations to our neighbors. We cannot be hermits or cave-dwellers and still be Christians. We are the light of the world and the salt of the earth. We come into daily contact with Christians and with those "without." Those "without" are not Christians, and so they are without pardon and without life. We should count it an unspeakable privilege to walk, that is to live, among the people who are "without." God's Word in various places describes "the Walk of Wisdom"—"See that ye walk circumspectly not as fools"; "Walk worthy of the vocation wherewith ye are called"; "For we walk by faith and not by sight." It is all gathered up in the life of one man who lived in an age of unusual depravity, and yet "Enoch walked with God." Let us remember that James, the brother of our Lord, wrote: "If any man lack wisdom let him ask of God who giveth to all men liberally and upbraideth not; and it shall be given him." Walking as God would have us walk, "we redeem the time," which means more than improving the time or using the time wisely or prudently. It means rescuing time as one would rescue a rare jewel from a thief. Time is infinitely valuable. Every opportunity must be seized. During these summer days let us walk in wisdom "toward them that are without, redeeming the time."—*Watchman-Examiner*.

## POINTS FOR OPEN-AIR GOSPELLERS

1. The gospel is a *fact*: therefore tell it *simply*.
2. It is a *joyful fact*: therefore tell it *cheerily*.
3. It is an *entrusted fact*: therefore tell it *faithfully*.
4. It is a fact of *infinite moment*: therefore tell it *earnestly*.
5. It is a fact of *infinite love*: therefore tell it *pathetically*.
6. It is a fact *difficult of comprehension* to many: therefore tell it with *illustration*.
7. It is a fact about a *person*: therefore preach *Christ*.

—Archibald G. Brown.

• • •

To be *listened to* is the first thing: therefore be *interesting*.

To be *understood* is the second: so be *clear*.

To be *useful* is the third: so be *practical*.

To be *obeyed* is the fourth: therefore speak as the *oracles of God*.

—A. W. Thorold.

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## THE BELIEVER'S BIOGRAPHY IN "SEVEN CHAPTERS"

Or, "Christ Who Is Our Life," Col. 3:4

### I

"No Christ." This once described our lost condition, Eph. 2:12.

"All we like sheep from God had gone astray," Isa. 53:6.

And guilty, vile, beneath God's condemnation, Rom. 3:19; John 3:36.

"Dead in our trespasses and sins" we lay. Eph. 2:1.

### II

"In Christ." This now reveals our blest position, 1 Cor. 1:2.

Our sins, our guilt, our condemnation gone! Col. 2:13, 14; Rom. 8:1.

The precious blood of Christ is our redemption, 1 Pet. 1:18, 19.

At Calv'ry, Christ the finished work hath done! John 19:30; 17:4.

### III

"For Christ." This is our happy occupation, 2 Cor. 5:20.

To live for Him who died and rose above; 2 Cor. 5:15.

To sound abroad the gospel's proclamation, Mark 16:15; 1 Cor. 9:22.

With purged lips, and lives constrained by love. Isa. 6:1-8; 2 Cor. 5:14.

### IV

"Through Christ." He is our Strength and our Provision, Phil. 4:13.

While in this life we are in constant need; Phil. 4:19.

His all-sufficient grace is now our portion, 2 Cor. 9:8; 12:9.

For He doth ever for us intercede. Heb. 4:14-16; 7:25.

### V

"Win Christ!" This now should be our great ambition, Phil. 3:8.

To "count all things but loss" to follow Him; Phil. 3:8-10.

To bring our all to Him in consecration, Luke 5:11.

Then onward press, the glorious prize to win! Phil. 3:12-14.

### VI

"With Christ!" This is our glad anticipation, Phil. 1:23.

When "absent from this body" we shall be. 2 Cor. 5:6.

"Far better," thus to be from earth's commotion, Phil. 1:23.

At home with Christ for all eternity. 2 Cor. 5:6-8.

### VII

"Like Christ!" This is the glorious consummation, Phil. 3:20, 21.

When "He that shall come will come"—Praise the Lord! Heb. 10:37.

We'll see Him, and be like Him!—full redemption! 1 John 3:2, 3.

"Amen, e'en so come quickly," blessed Lord! Rev. 22:20, 21.

—Alfred P. Gibbs.

## THE ALL-SUFFICIENT CHRIST

John 10:9

1. Entrance through Christ.

2. Salvation by Christ.

3. Liberty in Christ.

4. Spiritual food found in Christ.

—Mrs. McKee.

## THE LOVE OF GOD

John 3:16

1. The Object of His love.

2. The Measure of His love.

3. The Extent of His love.

4. The Result of His love.

—Everett E. Lewis.

## THE MYSTERY AND THE SECOND ADVENT

### The Mystery

Christ comes *for* us.

Christ comes for salvation.

Christ comes to the air.

Christ comes to believers.

Christ comes as Head of the Church.

Christ comes before the day as Star.

### Interval

Of some years duration—seven or more.

### The Second Advent

Christ comes *with* us.

Christ comes for judgment.

Christ comes to the Mount of Olives.

Christ comes to Israel.

Christ comes as King and Messiah.

Christ comes in the day as Sun.

Cannot occur till Temple is rebuilt.

### Proof:

"We beseech you . . . that ye be not troubled, as that the day of the Lord is present (lit., "at hand"), for it will not be, except that man of sin (Antichrist) be revealed; . . . so that he sitteth in the temple of God, setting himself forth as God." 2 Thess. 2:1-4.

Antichrist  
The Great  
Tribulation.

The Two  
Witnesses.

May occur at any time.

### Proof:

"The Lord is at hand."—1 Cor. 16:22.

"Ye turned to God from idols . . . to wait for His Son from heaven, even Jesus."

1 Thess. 1:10.

"We wait for the Saviour."—Phil. 3:20.

—A. T. Schofield, in *The Witness*.

August, 1924

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### "BE SURE YOUR SIN WILL FIND YOU OUT"

If you go to a certain bank in Paris to have a check cashed, a little window will open and close quickly, and, if there be any question as to whether you really cashed that check and took money out of the bank your picture will be brought into court. It was taken from the window as you cashed the check and received the money. "Be sure your sin will find you out." It is a detective that follows with patience and will find you sooner or later.—A. C. Dixon.

\* \* \*

### "AFRAID OF NOTHING BUT SIN"

When the Emperor of Constantinople arrested Chrysostom and tried to make him recant, he shook his head. The Emperor said to his attendants, "Put him in prison." "No," said one of them, "he will be glad to go, for he delights in the presence of his God in quiet." "Well, then, let us execute him," said the Emperor. "He will be glad to die," said the attendant, "for he wants to go to heaven, I heard him say so the other day. There is only one thing that can give Chrysostom pain, and that is, to make him sin; he said he was afraid of nothing but sin. If you can make him sin, you will make him unhappy." Oh, that God would make us like Chrysostom, *rather die than sin!*

\* \* \*

### HUMILITY IN PRAYER

The Lord's Prayer contains neither "I" nor "me," but the Pharisee's prayer, of thirty-four words, mentions the name of God but once, and contains five capital "I's." "All these have I observed, what lack I yet?" the self-righteous young man said to Jesus (Matt. 19:20).

H. L. Hastings tells us some one has studied the inaugurals of our presidents and given the number of words in each, and the number of "I's." The longest inaugural, General Harrison's, contained 8,578 words. The use of the "I" was infrequent, as we should expect in a brave, modest soldier. Washington's first address contained 1,300 words, and twenty "I's." His second inaugural was much shorter. Lincoln's first inaugural contained 3,588 words, with forty-three "I's," but his second had only 588 words and one solitary "I." Andrew Johnson scattered fifteen "I's" among the 362 words of his message, an average of one "I" to every twenty-four words. The seventh of Romans, full of struggle, conflict and failure, has thirty-one "I's" and sixteen "me's," forty-seven in all, while in the eighth chapter, which tells of victory, triumph and peace, "I" or "me" is hardly mentioned, but some name for God is found forty-eight times.

"Not I but Christ," is the language of the consecrated heart.

## The Evangelistic Field

S. A. Woodruff

### SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work nor can we promise to print them.—Editors.

The Carl E. Gaddy Evangelistic Party conducted a union campaign at Sheldon, Ill., for a month. The four churches there co-operated, and all worked hard to bring about a revival, in which many accepted the Lord.

Rev. John M. Murchison, who for eight years has been pastor of the Princetown Presbyterian Church, P. E. I., has been appointed district secretary of the Canadian Bible Society for the Provinces of New Brunswick and Prince Edward Island, with headquarters in St. John, N. B.

General Secretary B. T. Livingston, of the Evangelistic Association of New England, reports that there is every evidence of renewed activity along the line of evangelistic efforts for next fall and winter. Calls are already being received for workers from pastors all over New England, and dates are being made for special meetings during the coming season.

Albert A. Ketchum, who for the past year has been associated with evangelist Harry W. Vom Bruch as chorister and soloist in the various cities from coast to coast, is resuming, for the coming season, his work as a preacher and singing evangelist. Mr. Ketchum reports the meetings conducted by Mr. Vom Bruch as signally blessed of God and significant in their results. He feels his past year's work has strengthened him for the

evangelistic field. His new address is: 1665 Old Colony Bldg., Chicago.

Edward P. White writes: "Have just closed another meeting at West Independence, O., with wonderful results. We had 40 real conversions, and 30 consecrated their lives for life service. The crowds and interest were exceptionally fine. From there I will go to Man, W. Va., to hold a union tent meeting. The evangelist will be W. C. Knapp of Westerville, O."

An evangelistic campaign was conducted at Baileytown, Tenn., by a quartet consisting of Clarence Byerley, J. Wallace Hamilton, W. M. Orok and A. G. Donald. The campaign closed with nine professions, and seven consecrations to life service. This quartet of devout young men, each with his instrument, played and sang the gospel. The meetings were held in the auditorium and were attended by throngs of people.

C. P. Meeker, H. D. Clarke, and Foss L. Fellers held a three weeks meeting at Holly Springs, Miss. There were a great number of conversions and reconsecrations. At the close of the meeting many united with the church.

It was during this campaign that Mr. Fellers took sick, and at the end of the campaign passed away. His victorious death was a great testimony to the people with whom he labored.

From Holly Springs Mr. Clarke has gone to the First Congregational Church, Cicero, Ill., with H. L. Stephens as evangelist.

The Kavanaugh Bible Conference, of which Rev. Henry W. Bromley, D. D., is director, will be held August 7-17, at Cynthiana, Ky. The speakers are as follows: Bishop U. V. W. Darlington; Governor William J. Fields, of Kentucky; Dr. John Alfred Faulkner, of

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The Rolling Evangelistic Party, comprising E. J. and Mrs. Rolling, Homer W. Grimes, Harry W. Bundy, and Theodore A. Piper, write that they were in a meeting in Earle, Ark. There was little support at the beginning, but the campaign gained such interest and momentum that it became a county-wide revival. The large tent was jammed every evening, and hundreds were turned away. The music furnished by the musicians of the party, with the great chorus choir, causes hundreds to come for that alone. As a result of this campaign many found the Lord as their Saviour. From there the party will go to the Erieside Bible Conference, where some of the members will take part in the program.

The greatest event in the religious history of Brocton, N. Y., was a recent revival conducted by the Vom Bruch Evangelistic Party, of Chicago. The Methodist church, in which the union meetings were held, often proved too small to accommodate the crowds. There was a great work among the young people by James F. Harrison, who is a Bible teacher and the pianist of the party. There were 151 decisions for Christ; several young people will enter Bible training schools, and a number of Christian people will attend Bible conferences, as a result of these meetings.

The party is now in the midst of a great tent meeting in Oak Park, Ill., which God is greatly blessing. Dr. J. C. Massee of Tremont Temple, Boston, will follow there with a Bible conference.

C. J. Balfe ("Lucky Baldwin") conducted a campaign at Flint, Mich., in June, with the Christian and Missionary Alliance. He was assisted by Rev. P. G. Spangler. The campaign was opened with a noonday meeting at the Buick Auto Shop, number 11, with 2,000 men present. The evening meetings were held in a large tent that was filled every night with men, women, and children.

Mr. Balfe thrilled the enormous crowds every night with his stories of the conversions of men who had been brutal criminals, and found that though their sins be as scarlet, they can be as white as snow. Mr. Balfe had the privilege of preaching Christ to fourteen men, who were on their way to the gallows.

After the meeting at Flint, they went to Saginaw, Mich., and held a meeting in the City Rescue Mission, of which "Bob" Ingersoll is superintendent. The house was filled, and the Lord poured His blessing upon the meeting. "For

the souls that were saved, and the blessings that were received, we give God all the credit," says Mr. Balfe.

The Presbyterian summer evangelistic committee, of Philadelphia, which introduced the summer evangelistic services in America, has completed arrangements for its twenty-sixth season of open-air preaching. The Rev. Dr. William P. Fulton announced that twilight services will be conducted in sixteen locations, many of which are in congested districts where few residents are churchgoers. The children of these districts will be given Bible instruction in sixty-five daily vacation Bible schools. The committee's activities are twofold, evangelistic and Christian education.

Dwight L. Moody suggested summer services twenty-six years ago, in an address on "City Evangelization," to the Presbyterians, something which was unknown at that time. Under the leadership of John H. Converse, the Social Union, in co-operation with the presbyteries of Philadelphia and Philadelphia North, began their campaigns of summer evangelism, which has been so successful that they have been duplicated by other presbyteries and other denominations throughout the nation.

The Lake Orion Union Church and the Summer Conferences at Orion, Mich., commenced with every promise of a very successful season. The Summer Tourist's Church, which was organized last season, began on the first Sunday of June, with Rev. James B. Ely, D. D., as pastor.

On June 15, William Jennings Bryan addressed two large audiences. More than 2,000 people assembled to listen to Mr. Bryan speak for an hour and a half on the subject, "Is the Bible True?"

Last season the summer residents of this beautiful lake resort organized a Union Church, made up of all evangelical denominations, in order to give more effective co-operation to the summer conferences, and to supply the summer community with regular preaching services.

Mr. Homer Rodeheaver, with Prof. John Finley Williamson, of Dayton, O., and three other helpers, will conduct a six-day school for training in every type of church music and leadership in Christian service. Mr. Rodeheaver will also conduct the music for the Bible conference.

The speakers and teachers engaged for the conference services are: Prof. Robert Dick Wilson, of Princeton, N. J.; Prof. Melvin Grove Kyle, of St. Louis, Mo.; Miss Christabel Pankhurst, formerly of London, and now of Toronto; Rev. George McNeely, of Newark, N. J.; Hon. William Jennings Bryan, of Miami, Fla.; and Dr. W. E. Biederwolf, of Monticello, Ind.

For any information concerning the conference address: Rev. James B. Ely, D. D., Orion, Mich.

#### FUTURE ENGAGEMENTS

Below are given the engagements with dates as far as known, of the workers named. Our readers are

earnestly invited to remember these laborers and their fields of appointment in their prayer.

Dr. H. P. and Mrs. Dunlop—1924, Guatemala, Central America.

E. DeWitt Johnston and party—Aug. 15-Sept. 15, Tupperville, Ont.

P. H. Kadey—August-September, Standish, Mich. The Loes—August, Lancaster (O.), Camp Ground, Morris Peterson—August, Michigan.

The Prestons—Aug. 7-17, Lena, Ill.

P. S. Rowland—Aug. 10-22, Whigham, Ga.; Aug. 24-Sept. 3, Sumner, Ga.; Sept. 7-19, Newman, Ga.; Sept. 21-Oct. 5, Graniteville, S. C.; Oct. 12-24, Newport, Tenn.; Oct. 26-Nov. 7, Florala, Ala.; Nov. 9-23, Tifton, Ga.

John R. Snyder—Sept. 21, Stonertown, Pa.; Oct. 12, Baltimore, Md.; Nov. 9, Riddlesburg, Pa.

E. L. Wolslagel—Aug. 24-Sept. 14, N. Wilkesboro, N. C.; Sept. 21-Oct. 5, Goffney, S. C.; Oct. 12-26, Greer, S. C.; Nov. 2-16, Lynchburg, Va.; Nov. 23-Dec. 7, Louisville, Ky.

#### FORTHCOMING CONFERENCES AND IMPORTANT DATES

Cedar Falls (Ia.) Bible Conference, Aug. 3-10.

Cedar Lake (Ind.) Summer Conferences:

Moody Bible Institute Conference, July 27-Aug. 10.

Church and Sunday School Conference, Aug. 11-17.

Conference of the Chicago Fundamentals Ministers Union, Aug. 25-Sept. 1.

Christian and Missionary Alliance Summer Conferences:

Maritime Provinces Convention (Knowlton, Canada), July 28-Aug. 3.

Old Orchard (Me.), Aug. 1-10.

Central District (Beulah Beach, O.) Convention Aug. 15-24.

Western District (Chicago, Ill.) Convention, Aug. 22-Sept. 1.

East Northfield (Mass.) Summer Gatherings:

Conference of Religious Education, July 23-Aug. 1.

General Conference of Christian Workers, Aug. 2-18.

Grove City (Pa.) Bible School for 1924, Aug. 15-24.

Lake Orion (Mich.) Bible Conference, July 21-Aug. 3.

Missionary Education Movement Summer Conferences:

Wisconsin, Lake Geneva, July 25-Aug. 4.

Washington, Seabeck, July 25-Aug. 4.

Montreat (N. C.) Summer Gatherings:

Leadership Training School, July 22-Aug. 5.

The Home Mission Conference, Aug. 6-10.

Foreign Mission Conference, Aug. 11-17.

The Bible Conference and the Men of the Church, Aug. 18-24.

Presbyterian Week, Aug. 24-29.

Montrose (Pa.) Conferences:

General Bible Conference, July 25-Aug. 3.

Prophetic Conference, Aug. 4-10.

Moody Bible Institute Bible Conference for 1924:

Cedar Lake, Ind., July 27-Aug. 10.

Ocean City, N. J., Aug. 3-13.

Hendersonville, N. C., Aug. 10-24.

Ocean Grove (N. J.) Camp Meeting, Aug. 22-Sept. 1.

Presbyterian Missionary Conferences (For Women):

California:

Los Angeles, Aug. 4-10.

Illinois:

Dixon, Aug. 4-9.

Louisiana:

New Orleans, Nov. 10-14.

Maryland:

Mt. Lake Park, July 28-Aug. 4.

Baltimore, Oct. 28, 29, 30.

New York:

Chautauqua, Aug. 17-23.

Ohio:

Bethesda, 2nd week in August.

Texas:

Kerrville, July 27-Aug. 1.

Dallas, Sept. 23-Oct. 3.

Houston, Oct. 6-10.

Presbyterian Young People's Summer Conferences:

California:

Occidental, Aug. 4-10.

Ohio:

Oxford, Aug. 4-10.

Wooster, Aug. 13-19.

Pennsylvania:

Salisbury, July 28-Aug. 3.

Birmingham, Aug. 20-26.

Washington:

Ellisport, Aug. 13-19.

Stony Brook (N. Y.) Conferences:

Conference on the State of the Church, July 27-Aug. 10.

Conference for the Study of Sacred Prophecy, Aug. 17-23.

General Bible Conference, Aug. 24-31.

St. Joseph Conference, United Brethren Church, Sept. 1-7.

Winona Lake, Ind. (Partial list):

Bethany Girls' Camp, June 15-Sept. 15.

Chicago Boys Club, July and August.

Bible School of Theology, July 25-Aug. 21.

Summer School of Religious Education, Aug. 10-21.

Rodeheaver's Practical Training School for Christian Worker, Aug. 11-30.

National Federation of Virginia Asher Councils, Aug. 13-15.

Sacred Music Week, Aug. 16-21.

Bible Conference, Aug. 22-31.

Eel River Christian Conference, Sept. 1-7.

The Brethren National Conference, Sept. 1-7.

World Committee of the Young Men's Christian Association, Helsinki, Finland, August, 1926.



## Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North LaSalle Street, Chicago

**The Bible Our Heritage**, by Edwin Charles Dargan.

Prof. Dargan has prepared his volume in an untechnical way, dealing first with the origin, preservation, and transmission of the Bible, then with its contents, the reading and teaching of it, and closing with a chapter upon "The Bible and Modern Life."

132 pages. 7½x5 inches. George H. Doran Company, New York. \$1.50 net. G. S.

**Never Man Spake Like This Man**, by Philip Mauro.

In this booklet Mr. Mauro defends the deity of Christ by an examination of His sayings. This internal evidence places Christ in a class by Himself, a class in which no merely human being can be found.

32 pages. 7¼x5¼ inches. Hamilton Bros. Scripture Truth Depot, Boston. 10 cents.

G. S.

**Hell and the High Schools—Christ or Evolution, Which?** by T. T. Martin, Evangelist.

Mr. Martin has done heroic work, both by his pen and voice, in awakening the people of this country and their legislators to the danger menacing our system of public education by the teaching of evolution in our schools and colleges. In this book the author shows clearly what evolution is and what it is not, and also the effect of its teaching,

both upon the teachers and the taught. It also contains a strong chapter on the responsibility of parents in the premises and a valuable list of books exposing evolution. The book is printed in large clear type, making it very easy to read.

175 pages. 8x5½ inches. The Western Baptist Publishing Company, Kansas City, Mo. Cloth \$1.25; paper 75 cents. J. M. G.

**A New Vision of Another Heaven**, by Richard W. Lewis, D. D.

The author is a careful student of prophecy. In the form of a vision he sets forth things "which must shortly come to pass." This is a work of the imagination, but not uncontrolled or fantastic. A Scriptural basis underlies the vision, which is graphically portrayed.

160 pages. 7¼x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.25 net. G. S.

**A Boy of Fifteen**, by B. M'Call Barbour.

This is an attractive gift-book for boys of the designated age. The chapters on "Christ and the Boys," "Boys in the Bible," "The Boy at Business," and the letter on "Decision," will be especially appreciated. It is a splendid present to put in the hands of a boy upon his fifteenth birthday.

68 pages. 7x4¼ inches. B. M'Call Barbour, Edinburgh. 50 cents.

C. H. B.

**Jesus Christ at the Crossroads**, by A. Z. Conrad, D.D., Pastor Park Street Congregational Church, Boston.

Dr. Conrad describes himself as a progressive evangelical, and the description fits him well. This book is a collection of sermons, the object of which is to set in contrast the two dominant groups of professed Christians, evangelicals and modernists, with reference to the courses followed by them and the effect on the individual and on society of each course. The table of contents contains such subjects as these: Characteristics of Modernism; The Christ of the Gospels or the Jesus of Modernism—Which? The Virgin Birth; The Ministry and Modernism; The Plight of Modernism. We have heard two or three of these sermons given in the form of addresses before the students of the Moody Bible Institute, and we can set our hearty O. K. upon them. We take space however, to quote a few sentences from the introduction of chapter 1, entitled, "The Controversy":

"It is a battle-royal. Modernists have issued the challenge. Evangelicals accept it. There is no discharge in this war. It is the bounden duty of believers in the Christ of the Gospels to lay bare the causes of present-day apostasy. Camouflaged error is illusive and alluring. The masked batteries of Modern-

ism must be revealed and their destructive nature unfolded. Clad in the livery of heaven, mistaken leaders conduct the unwary into the labyrinth of doubt, from which extrication is difficult. Opposition is to be met out in the open with straightforward, unequivocal affirmation and argument. For evangelicals who *know* it is a matter of life and death; either to ignore the present anti-supernaturalist movement, or to treat it with levity, is a betrayal of a sacred trust. Educated men of conviction appreciate its gravity. If any subject in God's universe is *vital* it is the secret and source of life everlasting."

148 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.25.

J. M. G.

**Noble Martyrs of Kent**, by G. Anderson Miller.

In these days when Rome is again persistently and audaciously putting forth her false claims, it is well to be reminded of her true character and of her hatred of Protestantism, by being reminded of these noble martyrs of the faith in a limited district in England. Rome has not changed.

80 pages. 7¼x4¾ inches. Morgan and Scott Ltd., London. \$1.

G. S.

**The Successful Sunday School at Work**, by C. S. Leavell.

The writer is a well-known leader in religious educational activities of the Southern Baptist Convention, and he speaks with the authority of experience and with the knowledge of the most recent and advanced plans for Sunday-school improvement. He lays great stress upon the departmental plan of organization, with graded teachers, graded lessons, and graded equipment. The chapters upon "Essential Equipment," "Expressional Activities," and "Compiling Records," are especially helpful.

271 pages. 7½x5 inches. George H. Doran Company, New York. \$2.

C. H. B.

**The Straton-Potter Debates**

1. *The Battle of the Bible*
2. *Evolution Versus Creation*
3. *The Virgin Birth—Fact or Fiction?*
4. *Was Christ Both God and Man?*

These are the titles of four booklets containing the Straton-Potter debates on Fundamentalism and Modernism which were held in New York last winter. A fifth debate which had been planned covering the second coming of Christ and the establishment of His earthly kingdom, was postponed until this fall and may ultimately be cancelled. Dr. Straton believes that two important results have been accomplished in New York by these debates. One is the showing up of the real nature of Modernism, as Dr. Potter expressed himself on that subject without reserve. The other is the strong re-affirmation of the old truth which resulted in conversions to Christ.

Moody Bible Institute Monthly

## The Kaiser at Doorn

**Theodore M. Hofmeister** says: "The Kaiser at Doorn is the official who sits in a secretarial chair as an engineer in his cab and endeavors to direct or control the ecclesiastical machinery."

**The Western Recorder** says: "Official Christianity usually tends to treat the evangelist with scant consideration, which is not to its credit. The evangelist is typically a soul-winner and therefore cannot be counted on to pull hasty chestnuts out of the fire for official religion—which may be an explanation."

**William Jennings Bryan** says: "The revival is most needed where the opposition to the revival is greatest."

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**DR. THEODORE M. HOFMEISTER**  
South Solon, Ohio

throughout the series. The bulletin of Calvary Baptist Church (Dr. Straton's), for Sunday, May 4, contained some interesting and rather important inside facts about the history and conduct of the debates which we should like to have seen given to the public generally, but they do not appear in the introduction to any of the reports which we have seen.

George H. Doran Company, New York. 50 cents each.

J. M. G.

**Bible Doctrines, a Summary of Important Teachings of the Scriptures**, by William M. Smith, Superintendent of Union Bible Seminary, Editor of *The Gospel Minister*, and author of *Bible History of World Government*.

This work is by a minister of the Society of Friends and is thoroughly loyal to the great doctrines of the evangelical faith. Mr. Smith writes simply, so that the ordinary reader finds it a pleasure to follow him. His book is divided by proper headings, making it easy to retain the outline of his treatment of the various topics dealt with. He holds the premillennial view of the second coming of Christ. It should be stated, also, that he accepts the Wesleyan teaching on entire sanctification and believes in the eradication of the carnal nature in this life. Even those who do not agree with him on every topic will find profit in reading his brief treatment of Christian doctrine. The book is well indexed, making its contents easily available.

204 pages. 7½x5 inches. Union Bible Seminary, Westfield, Ind.

L. W. G.

**Babylon the Harlot**, by Francis Asa Wight, Y. M. C. A., Scottsdale, Pa.

This is a paper-covered pamphlet of some 45 pages, well printed and easy to read. It is spoken of by Professor A. T. Robertson as "a careful and painstaking presentation of the usual premillennial view of the kingdom." The *King's Business* (Los Angeles, Calif.), heartily commends it, and the *Record of Christian Work* (Northfield, Mass.), speaks of the spirit of the book as genial and kind. We ourselves have not read it through, but are pleased to give further currency to the above commendations. We do not think we could agree to its main contention, inasmuch as it regards the Roman Catholic church as the great apostasy or "falling away" referred to in 2 Thessalonians 2:3, and "the mother of the harlots and of the abominations of the earth" (Rev. 17:5). That church is certainly apostate and a spiritual harlot, but it is another thing to say that it is the great apostasy and the mother of the harlots, which in our judgment is something still worse and to which Christendom appears to be blind. Furthermore, we cannot quite agree that America is "the place prepared of God" referred to in Revelation 12:6. It may be that place for all we know, but we cannot say so with the assurance of this author.

Can be purchased of the author at 25 cents per copy; \$12.50 per hundred.

J. M. G.

**New Lanterns in Old China**, by Theodora M. Inglis.

A series of fourteen stories of China illustrating impressively the blessed results of medical missionary work. They are told by one who possesses real literary talent, and who was herself the wife of a missionary doctor whose work furnished the background for the stories.

175 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.25.

P. H. G.

**The Master and the Twelve**, by Rev. J. W. G. Ward.

We feel indebted to the gifted author for his masterly treatment of these typical men whom Christ chose to be His apostles. Without mentioning all, think of the following: "John, the Man of Intuitive Love"; "James, the Intrepid"; "Philip, the Prudent"; "Nathanael, the Devout"; "Thomas, the Rationalist"; "Simon, the Enthusiast"; "Judas, the Man of Perverted Powers."

255 pages. 7½x5¼ inches. George H. Doran Company, New York. \$1.60 net.

G. S.

**Answered Prayer in China**, by Charles Ernest Scott.

Dr. Scott is well known as a missionary of outstanding ability and large experience in China, as a gifted writer and speaker on missions and as a staunch defender of the historic Christian faith. In this his latest volume he recounts some prayer experiences of present-day Chinese Christians. It is a heart-warming record of "what God hath wrought" in a hard field. Each of the nineteen chapters tells a story that is different and unique, and in addition to its testimony to answered prayer the book gives its readers an illuminating look into many inner aspects of Chinese life, both heathen and Christian, which many books do not give. Written by a master hand, this volume is a valuable addition to the existing literature of China and missionary work.

219 pages. 7¾x5 inches. Sunday School Times Company, Philadelphia. \$1.50.

R. H. G.

**Dramatized Sermons**, by Rev. Robert C. Hallock, Ph. D., D. D.

This is a new field, one in which we do not find ourselves at home. The "dramatized sermon" is not strictly drama, however, but rather dramatic discourse, in which action is used to help win attention and vivify the truth. At most, this sort of preaching will necessarily be confined to the few.

281 pages. 7½x5¼ inches. George H. Doran Company, New York. \$1.50 net.

G. S.

**More Agents Needed**  
**MOODY MONTHLY**

**What a Child Ought to Know about the Bible**, by H. R. Stevenson.

This book is an example of excellent teaching by association, by proceeding from the known to the unknown; and the material presented is of special interest. But while the author discloses his faith in the atonement and resurrection, he is by no means as positive about other portions of the Old Testament and in consequence this book would not be acceptable to those who hold to the plenary inspiration of the Bible.

112 pages. 7½x5 inches. James Pott & Company, New York. \$1.

C. H. B.

**The Six Days of Creation in the Light of Modern Science**, by Friedrich Bettex.

This learned and Bible-loving apologist whose writings are familiar to fundamentalists, in what is probably his last literary production of any kind, discusses various later objections which have been raised by unbelievers and skeptics against the biblical doctrine of creation. This treatise, although diminutive, is unusually able, very scholarly, and thoroughly scientific. The fundamental importance of the creative record can hardly be overestimated, and that acknowledged importance is illustrated in the repeated attacks upon it by certain overconfident critics, as well as in the unanswerable defenses such

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# DADDY

If they tell your boy he is cousin of louse-eating apes, a promoted reptile, 6 hops ahead of a toad, send 15c for "Jocko-Homo-Heavenbound" (ape-man-saint). A keen satire that utterly demolishes Darwinism. Facts they dodge, questions that make 'em squirm. We offer no better proof of this than the fact that though the author has been a Methodist for 20 years, 9 "modernist" Methodist papers refuse to accept paid advertising of the book. Read and you'll know why. Homo Co., Rogers, Okla.

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Anderson, Ind.

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Terms reasonable.

as Dr. Bettex has prepared in this pamphlet.

64 pages. 8x5¼ inches. Lutheran Literature Board, Burlington, Ia. Paper, 35 cents.

C. H. B.

**A Layman's Confession of Faith,** by P. Whitwell Wilson.

Those who have read Mr. Wilson's previous books will be prepared for an original statement of faith as related to the perplexing religious problems of the present hour. Such chapters as the following are reassuringly answered: Who was Christ? How Was Christ Born? Can Christ Save? Does Science Upset Faith? Did Christ Rise from the Dead? Will Christ Come Again?

208 pages. 7¼x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50.

G. S.

**The Dangers of Crooked Thinking,** by Cortland Myers.

This godly writer has here produced the most timely, if not the best, of his many books. He shows that in international relations, industrial problems, and above all, in religious thinking, the modern mind has become sadly twisted and distorted. Men take the liberty to think crookedly about immovable dogmas without realizing the far-reaching consequences of their mistakes. As crooked thinking is responsible for crooked growth and crooked action, the author sounds the note of alarm as to the inevitable results that must follow modern thought. This is a book that will be appreciated by all thinking people who hold to the immovable foundations of God's Word.

205 pages. 7¼x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50.

C. H. B.

**A Primer of Citizenship,** by Mrs. Reginald DeKoven.

A knowledge of the history and government of our country is a requisite of every intelligent voter, and the writer has prepared in a simple manner a book that should be placed in the hands of every individual who assumes the responsibility of the ballot. In an interesting and attractive form the progress of government is traced from the rural meeting into its modern developments. With the history and meaning of the Declaration of Independence and the Constitution, are given the duties and the responsibilities, as well as the possible dangers to be incurred by our system of government.

201 pages. 7½x5 inches. E. P. Dutton & Company, New York. \$1.50.

C. H. B.

**Outlines of the History of Christian Missions** (fourth revised edition), by William Owen Carver.

This is a seventy-four page syllabus, in pamphlet form, of the author's own lecture course to his students in the

Southern Baptist Theological Seminary at Louisville. Its twenty-six chapters form the basis of a very comprehensive and thorough treatment of the subject, covering its full range historically and geographically. But the subject matter is presented only in skeleton form, with the addition of a liberal bibliography and other reference material, and it is therefore designed for student use rather than general reading. It is to be hoped that the author may yet find time to prepare his complete lectures for the benefit of the public.

74 pages. 9x6 inches. Baptist Book Concern, Louisville, Ky.

R. H. G.

**More Story-Worship Programs,** by Jay S. Stowell.

The writer has already written an earlier book of this nature, and undoubtedly has received sufficient encouragement to make an additional contribution. Stories have been selected which are suitable and seasonable and grouped around definite themes for the accomplishment of certain specific purposes. While they undoubtedly have informational value, it is questionable whether these secular themes are most desirable for programs of worship, even for a Junior congregation. Here, especially, it would seem as though Bible themes and Bible characters would be preferable.

217 pages. 7½x5 inches. George H. Doran Company, New York. \$1.75.

C. H. B.

**Buddhism and Buddhists in Southern Asia,** by Kenneth J. Saunders.

This is the second volume of *The World's Living Religions* series, prepared under the direction of the Board of Missionary Preparation. Its author is professor of the History of Religion and Missions in the Pacific School of Religions, who spent ten years among the Buddhist peoples of Southern and Eastern Asia. He deals more particularly with the Southern Buddhism of Burma, Ceylon and Siam, and shows the wide divergence between its present-day practices and its original theories and ideals. All may not fully share the author's high appraisal of certain features of Buddhism, yet the defects and insufficiency of that religion are also faithfully pointed out, and Christianity is shown to be the complete and only answer to the Buddhist's soul quest. The final chapter on the missionary approach to Buddhism offers most helpful suggestions, and the entire book will prove of interest and value to those who expect to labor among southern Buddhists.

75 pages. 7½x5 inches. The Macmillan Company, New York. \$1.

R. H. G.

**The Call of the Upper Road,** by Katherine R. Logan.

This is an inspirational book which is a challenge and a plea for young people to take the upper road in life.

The author presents life as many

different roads leading to different goals. The "Upper Road" is the God-planned road of happiness, peace and service. The book is illustrated and lightened up throughout by verses of poetry.

An objection to the book is the fact that the author, in discussing the "second birth," says nothing of the cross or the blood as the way to this "second birth." The author speaks of it as "a life granted to those who want it and who will to abide in it. It is a gift from God." She does say that "one cannot make oneself spiritual by an act of will, for 'By grace are ye saved and that not of yourselves; it is the gift of God!'"

From a purely inspirational viewpoint this book will cause young folk to stop and consider what road they will travel in this life, but in its spiritual discussion it falls short of the mark.

159 pages. 7¾x5¼ inches. George H. Doran Company, New York. \$1.25, net.

E. M. C.

## BOOKS RECEIVED

**George H. Doran Company, New York.**

"Soul Winning Stories," by Rev. Louis Albert Banks, D. D. Cloth, 223 pages, \$1.50.

"The Virgin Birth—Fact or Fiction?" Third in the Series of Fundamentalist-Modernist Debates between Rev. John Roach Straton, D. D., and Rev. Charles Francis Potter, M. A., S. T. M. Paper, 96 pages, 50 cents.

"Was Christ Both God and Man?" Fourth in the Series of Fundamentalist-Modernist Debates between Rev. John Roach Straton, D. D., and Rev. Charles Francis Potter, M. A., S. T. M. Paper, 101 pages, 50 cents.

"The Supernatural Jesus," by Rev. George W. McDaniel, D. D., LL. D. Cloth, 206 pages, \$1.75, net.

"Francois Coillard," by Edward Shillito. Cloth, 235 pages, \$1.50, net.

"Syrians in America," by Philip K. Hitti, Ph. D. Cloth, 139 pages, \$1, net.

"The Christ of the Bible," by Rev. R. A. Torrey, D. D. Cloth, 285 pages, \$1.50.

"The Person of Christ," by Rev. Philip Schaff, D. D., LL. D. Cloth, 148 pages, \$1.25, net.

"The Negro from Africa to America," by Rev. W. D. Weatherford, Ph. D. Cloth, 487 pages, \$5, net.

"Tales of Tirah and Lesser Tibet," by Lillian A. Starr. Cloth, 253 pages, \$2, net.

"Baron Paul Nicolay," by Greta Langenskjold, translated by Ruth Evelyn Wilder. Cloth, 251 pages, \$1.60, net.

**Fleming H. Revell Company, Chicago and New York.**

"Dangers of Crooked Thinking," by Cortland Myers, D. D., LL. D. Cloth, 205 pages, \$1.50.

"A Layman's Confession of Faith," by P. Whitwell Wilson. Cloth, 208 pages, \$1.50.

"Five Minute Sermons in Objects for Young Folk," by Henry T. Sell, D. D. Cloth, 152 pages, \$1.25.

"The Mystery of Preaching," by James Black, D. D. Cloth, 277 pages, \$1.75.

**Macmillan Company, New York.**

"The Business of Missions," by Cornelius H. Patton. Cloth, 290 pages, \$2.

"A Short History of the Near East," by William Stearns Davis, Ph. D. Cloth, 408 pages, \$3.

"Modern Religious Movements in India," by J. N. Farquhar, M. A., D. Litt. Cloth, 471 pages, \$2.50.

**Westminster Press, Philadelphia.**

"The Sunday School in Town and Country," by John M. Somerndike. Cloth, 151 pages, \$1.25, net.

**Bible Institute Colportage Association, Chicago.**

"The Trial of Jesus," by Harold Francis Branch. Paper, 31 pages, 30 cents.

**Biola Book Room, Los Angeles, Calif.**

"The World's Greatest Need," by Rev. Thomas E. H. Jones, B. A. Cloth, 298 pages, \$2.

**Doubleday, Page & Company, New York.**

"Java and the East Indies," by Frank G. Carpenter, Litt. D., F. R. G. S. Cloth, 280 pages, \$4.

**United Lutheran Publication House, Philadelphia.**

"Fishing for Fishers of Men," by Carroll J. Rockey. Cloth, 206 pages, \$1.25.

**American Tract Society, New York.**

"The Cause and Cure of Infidelity," by Rev. David Nelson, M. D. Cloth, 399 pages, \$1.75, net.

"Bible Text Book and the Bible Student's Manual." Cloth, \$1.35, net.

(Continued on page 628.)

Moody Bible Institute Monthly



# Moody Bible Institute of Chicago

Mrs. Newton Wray

## OBITUARY

Foss L. Fellers

This dear servant of God and our Faculty member for something over twelve years was laid to rest in his native town of Findlay, O., on Thursday, June 19. About a fortnight previously, he had accompanied the Rev. C. P. Meeker and Mr. Harry D. Clarke, on an evangelistic engagement to Holly Springs, Miss., where he was stricken with scarlet fever, complicated with other diseases, and died after several days of intense suffering.



Prof. Foss L. Fellers

Mr. Fellers was converted to Christ as a lad in the Methodist Episcopal church, and after graduating from Findlay College and the Conservatory of Music, he came to this city to begin his professional career as a teacher of piano and organ. Dr. D. B. Towner, at that time director of our Music Course, obtained for him the position of organist of the Moody Church, and six months later, January 1, 1912, he became a member of our Faculty, serving us with great faithfulness and acceptance all these years.

His musical talents and teaching gifts were exceptional. Indeed, his ambition to excel as an organist may have contributed to his untimely death. He was an indefatigable worker and had just passed an examination to enter the Guild of American Organists which would have placed him in the highest rank. Latterly in addition to his service in the Institute, he had served as organist of the Fullerton Avenue Presbyterian Church, a member of which wrote:

"His playing and his influence with his choir and the people of the church generally, were a revelation of what a

truly consecrated musician can do for God." His opening selections set the note for our services, so reverent was his spirit as well as fine his performance. Many times the way in which he played the first hymn changed the atmosphere of the place and hour and lifted to prayer and worship an apparently careless and indifferent gathering. We shall not soon forget, if ever, his pianissimo response to the pastor's prayer, nor his offertories. Often it seemed to one that any in the audience who were studying music received valuable help week by week simply listening and studying the accompanying, and he sometimes would say to a small group, "I count on the prayers of you down in the pews."

This last remark leads me to say that as a spiritual child of God, his life was a continual development. He grew as the lily and cast forth his roots as Lebanon. Our Founder's Week Conference, 1919, marked an epoch in his Christian experience, to which he referred in a note to me at the time, saying:

"I am taking this way to express to you my appreciation of the personal blessing which I received from the conference held this past week. I cannot conceive of any more blessing coming in the given length of time.

"However, if there was one hour any more precious to me than another, it was the hour given over to 'Personal Holiness,' in which a chapter in the marvelous life of Paul was given us. My note-book and Bible were there with me and, although far short of the example in the Scriptures, my zeal to serve Him has been increased."

I gratefully remember his prayer at the last Chapel Hour which he attended. He stood by the side of the organ seat and his voice rang out clear and strong as he supplicated the Lord on behalf of our student body. He prayed for their spiritual life, and that his own life might be more and more a consistent example to them as a witness for Christ.

As a member of our Faculty, Mr. Fellers carried his full share of responsibility. In our councils he showed himself a man of ideas; he possessed imagination and initiative, and was ever urging us on to better things in the work of our Music Course.

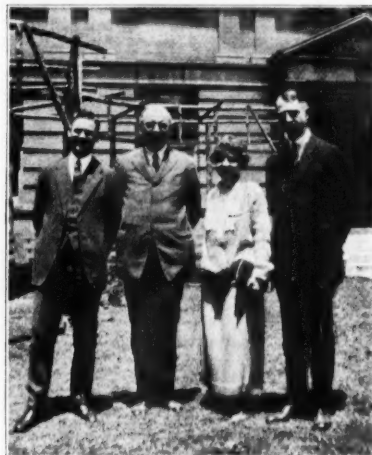
Of the closing days of his life in the hospital at Holly Springs, Mr. Harry D. Clarke wrote:

"He could not have received better care. He was removed to the hospital where two nurses were in constant attendance upon him, and where he had the devoted attention of three Christian physicians. From the very beginning, his case was serious and rapidly developed from one stage to another. The day before his death he seemed to realize his home-going and said to the nurse, 'I am going home tomorrow and will soon put on the Royal Robe.' The morning he died, he asked her if she were a Christian, and when he was asked the same question, he replied with bright and cheerful voice, 'I most certainly am and am ready to go, are you?'

Just a few hours before he departed to be with Jesus his Lord, he quoted the entire Twenty-third Psalm."

A delegation from the Faculty and Business Staff of the Institute met the body on its arrival at Chicago, and Professor and Mrs. Guy C. Latchaw, lifelong friends, and myself followed it and the mourning family to Findlay, where I was privileged to assist in the funeral service and give an address on the life and character of Mr. Fellers whom I loved almost as a son.

At the hour of the funeral in Findlay, a memorial service was held in the Auditorium of the Institute at which Rev. Mr. Gosnell, Dean of the Day School presided, assisted by Dr. Fitzwater, Dean of the Evening School, Messrs. Holzworth and Bittikofer, teachers in the Music Course, and the Institute



Last picture of Mr. Fellers taken at Holly Springs. Left to right the group shows Mr. Harry D. Clark, Rev. C. P. Meeker, Mrs. Margaret Russell and Mr. Foss L. Fellers.

choir. Mr. Homer Hammontree happening to be present also, spoke appreciatively of Mr. Fellers, and sang one of his favorite hymns, "The Sands of Time Are Sinking."

In the evening of the same day, a great prayer and testimony meeting was held, at which time the pupils of Mr. Fellers were seated on the platform, whose testimonies to his Christian interest in them and in their work were very impressive. At another time we may publish some of the testimonies. At this meeting remarks were made also by Messrs. Hosmer and Bearse and Mrs. Storrs of the Faculty of the Music Course.

Professor E. O. Sellers, of New Orleans, one time associated with Mr. Fellers in the Music Course of the Institute, wrote:

"Foss Fellers was a competent and studious musician, a consecrated Christian, and at the same time a man among men, one that enjoyed life to its full and was happy in the fellowship of other Christians. There was never a note of jealousy nor of carping criticism in him. The Moody Bible Institute can ill afford to lose him."

This is indeed true.

James M. Gray.

### Tilly Lofman

"Tilly" she was always called, as for 25 years she went about her daily tasks in the Household Department of the Institute. Former students will remember her, and officials and employees of other days. Her first employment was that of chambermaid, but later she was put in charge of the linen room and looked after the mending and sewing incident to that position.

She died on Tuesday morning, June 24, at the age of 68. Until the previous Saturday she had not taken to her bed, and though ill, was discussing the question of resuming her work.

Tilly was born in Sweden where she was won to Christ, and on coming to this city in 1895, she united with the First Swedish Baptist Church, the pastor of which, Rev. Mr. Hedberg, conducted her funeral service, assisted by Dr. Gray, President of the Institute.

Dr. Gray gave a short address in which he spoke of the esteem entertained for Tilly throughout the whole Institute and by himself personally. Her clear testimony to Christ was dwelt upon, and the fact that in her service she exemplified the teaching of the Scriptures and rendered it "in singleness of heart as unto Christ; with good will doing service as to the Lord and not to men" (Col. 3:23).

The Institute was represented at the funeral by the head of the Household Department and several other officials and employees.

### A SOUTHERN COURTESY

The Institute acknowledges with warm reciprocal sentiment the following message received by wire July 3:

"The Young Peoples' League of the Synod of North Carolina, in conference, sends greetings, appreciation for your kindnesses, and best wishes for success in your work.

"Martha Moore,  
Chairman."

Dr. James M. Gray gave the commencement address, June 5, at the Hesston College and Bible School, Hesston, Kan.

### SOME RECENT DISTINGUISHED VISITORS

Dr. L. W. Munhall, D. D., the "Grand Old Man" of Methodism, en route to the World Conference of Christian Fundamentals in Minneapolis in June, visited the Institute on the day before he was eighty-one years old. Dr. Munhall will spend three months in Los Angeles this summer as Acting President of the Bible Institute there in the absence of Dr. R. A. Torrey.

Two distinguished physicians who found time to visit the Institute during the Chicago meeting of the American Medical Association were Dr. W. M. Danner of New York, general secretary of the American Mission to Lepers, with Mrs. Danner, and Dr. C. J. Stauffacher, Methodist missionary from Inhambane, Portuguese East Africa. Dr. Stauffacher startled the Medical Association by asserting in his address that leprosy can be cured and that he has seen many cures. Two of his cures have successfully undergone severe tests twice a year for seven years.

Pastor Robert Dubarry, of France, representing a group of fifteen French pastors who have been forced to organize against the rapid advance of Modernism in their land, presented an earnest appeal for co-operation and support in a new movement known as the General European Mission. Pastor Dubarry has been made secretary of this organization for France, Switzerland and Belgium, where, according to the plan, every orthodox Protestant movement

awakening among both Jews and Gentiles.

Mr. Hellyer says that Russia is the present strategic center for missionary activity, and is particularly in need of trained native workers to shepherd the scattered Christians. Among the young there is real heart hunger, and societies in Russia and central Europe which correspond to our Y. M. C. A. and Y. W. C. A. are deeply spiritual, signally free from the worldly element.

Madam Marie Nikolayevna Yasnovsky, a Russian woman of noble birth, was one of the early converts of the late Lord Radstock in Petrograd and Moscow, and soon became one of the most zealous and self-denying workers.

After passing through all the horrors of the European war and the Russian revolution, and losing all her property to the Soviet government, Madam Yasnovsky received permission to visit Sweden. She continued her journey to England, and finally, at the earnest request of the Russian Missionary Society, she came to America to tell of Russia's need. It is her great desire to secure one hundred missionaries for her needy land, where there is now a real spiritual yearning and an eagerness for the gospel.

Madam Yasnovsky has been a guest of the Moody Bible Institute several months and finds within its embrace rare fellowship, sympathy and inspiration, a haven indeed to this cultured exile, while her godly life and singular patience, as well as her various addresses, have quickened the faith of the Institute family.



Some graduates in Home Nursing and Care of the Sick, Miss Phebe Detweiler, R. N., teacher (with cap). Those in white aprons candidates for foreign service.

will receive strength through the general co-operation.

Mr. Henry L. Hellyer of the Christian Testimony to the Jews, deeply moved his hearers when he spoke of the present great suffering in Russia and central Europe and disclosed many harrowing incidents which he witnessed as he recently visited this section. Thousands of pastors, missionaries, and deaconesses are dying of starvation. In a recent religious convention he found eighty young high school teachers who have been subsisting for years on starvation rations, while hundreds of thousands of little children born since the war are suffering from undernourishment.

Amid the prevailing condition of madness and violence on the part of the Russian soldiers, with the rabble in authority, and the people powerless to right the wrongs, it is encouraging to learn that there is a definite religious

Dr. E. Stanley Jones, sixteen years a Methodist missionary in India, speaking at the Institute, told why he declined to be a Bishop when the honor was proffered at the Methodist General Conference at Springfield, Mass.

Dr. Jones said he felt so acutely the "challenge of a changing India" that he weighed the present great opportunity there against the honor here, and decided to remain a missionary. "The soul of India as represented in the national movement, led by Gandhi, will ultimately demand self government as its expression," said Dr. Jones, who for the past six years has been engaged chiefly among the *Intelligentsia*, or learned class. "The atmosphere is being soaked and saturated with Christianity, the inevitable result of the combined onslaught of Christianity and education, and the opportunity must not now be lost."

He urged the Institute students to live the Christ life and practice the

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Christ teaching without any "toning down." "If certain difficult and undesirable things are inevitable," he said "then let us evangelize the inevitable!"

### SUMMER BIBLE CONFERENCES

Three of the Institute Summer Bible Conferences this year still offer to our readers the opportunity of attendance and are prepared to serve helpfully those who generally are located in the central West, East and South.

The Cedar Lake Conference in Northwestern Indiana, the dates for which are July 27 to August 10, is only forty miles south of Chicago and has upon its program Rev. W. Graham Scroggie of Scotland, Rev. R. H. Glover, M. D., of the Institute Faculty and Dr. Guy Fitch Phelps and Rev. George E. Guille and Rev. J. A. Sutherland of the Extension Staff. The Cedar Lake Conference Association should be addressed on the subject of entertainment.

The Ocean City Conference will convene on the Atlantic seaboard in New Jersey, August 3-13. The speakers include Rev. Harold Paul Sloan, D. D., virile leader of conservatives in the M. E. church, Dr. James M. Gray, President of the Institute, and Rev. L. W. Gosnell, Dean of its Day School. Drs. Henry Ostrom and J. E. Conant will represent the Extension Staff. Inquiries as to entertainment should be addressed to Rev. H. L. Burkett, Ocean City, N. J.

At Hendersonville, one of the premier resort cities of western North Carolina, the Institute will hold its newest and latest conference, the dates for which are August 10-24. Hendersonville is surrounded by a panorama of the Blue Ridge Mountains at an altitude of 2,250 feet above sea level, and is said to possess the driest atmosphere and purest air and water in the Appalachian Mountains. The salubrious climate, scenic beauty, recreational attractions and accessibility combine to make a strong physical appeal. Dr. James M. Gray will give four addresses; Rev. R. J. Bateman, D. D., pastor of the First Baptist Church of Asheville, N. C., and Rev. Wade C. Smith, pastor of the Church-by-the-Side-of-the-Road and author of *The Little Jells*, Greensboro, N. C., will be heard from, as well as Rev. L. W. Gosnell, Dean of the Institute Day School, and also Rev. George E. Guille, Dr. Guy Fitch Phelps, Rev. J. A. Sutherland and Miss Virginia C. Williams of the Extension Staff. Richard A. Dawson will lead the singing and Alfred H. Holzworth of the Institute Music Faculty will be conference pianist. Mrs. M. A. Brown, Box 26, Hendersonville, N. C., is in charge of the entertainment bureau. Programs available upon application to the Extension Department, 153-163 Institute Place, Chicago, Ill.

### STUDENTS OF OTHER DAYS

Arthur W. McKee, '13, has returned to his work as evangelistic singer after a year's rest.

Howard A. Keithley, '20, is pastor

August, 1924

of Delevan Avenue Baptist Church, Buffalo, N. Y.

J. O. Nelson, '22, is pastor of the Baptist church of Berrien Springs, Mich. E. C. Hunt, '12, has accepted the call of the Southern Presbyterian church to become pastor-evangelist of Lafayette Presbytery which consists of forty-two counties in Missouri.

H. M. Lintz, '22, a student at Carson-Newman College, was the winner of a contest conducted by the Tennessee oratorical association, in which five colleges participated.

J. Fred Scholfeld, '07, is director of music and personal worker at the First Baptist Church, Birmingham, Ala., where a gracious revival has been in progress for many months.

Lawrence H. Athey, '20, recently graduated from Simpson College Academy, Indianola, Ia.

Rev. J. E. Delmarter, '98, former member of the Institute music faculty, was recently ordained by the Presbytery of Sacramento, Calif.

Jacob Gartenhaus, '19, holds an honored position with the Southern Baptist church as their first missionary to the Jews. This is in every respect a pioneer work and covers eighteen states, having a Jewish population of 500,000.

Joseph F., '22, and Mrs. Sophor (Emmabelle Forrest, '22), have charge of two Methodist churches at Port Jefferson, O.

Charles Edward Bowen, '20, is pastor of the Baptist church, Whitehall, Wis.

Ruth M. Fox, '96, and Ruth I. Simison, '03, who for twenty-one years have been located at Mt. Hermon Seminary, recently entertained H. M. King, '96.

John T. Hartman, '00, is a Sunday-school missionary at Kansas City, Mo.

Ethel V. Bougher, '23, is corresponding secretary of the Christian Testimony to the Jews, the Latin-American Evangelistic Campaign and the Japan Evangelistic Band.

A. H. Norum, '12, is pastor of the Pacific Congregational Church, St. Paul, Minn.

Ralph E. Stewart, '19, has accepted a call to the First Baptist Church, Attica, N. Y.

### BORN

To D. E., '16, and Mrs. Young, a daughter, Helen Joyce, May 7, Sedalia, Mo.

To Gustave Edwin, '23, and Mrs. Anderson (Ruth Boyer, '20), a daughter, Doris Ruth, April 12, Chicago.

To Carl A., '19, and Mrs. Smith (Marie Maxwell, '18), a son, David Allen, April 24, Marble Rock, Ia.

To Benjamin, '17, and Mrs. Green, a daughter, April 25, Caldwell, O.

To C. R., '22, and Mrs. Congle, a daughter, Elinor Stafford, April 5, Limerick, Me.

To George D., '22, and Mrs. Nielsen, a son, Daniel James, April 27, Chicago.

To R. S., '22, and Mrs. Hoy, a son, Paul Klanderud, May 28, 16 Rue de L'amiral Combet, Mogersur, Marne, France.

To Clinton V. and Mrs. Goodwin (Laura Hintze '07) a son, Clinton Charles, June 26, Wascott, Wis.

To Carl J., '22, and Mrs. Glittenberg (Anne P. Battles, '23), a daughter, Ruth Miriam, May 10, China Inland Mission, Chungking, Szechwan, China.

### MARRIED

E. W. Nestor, '21, and Gladys V. Peterson, Feb. 7, at Kansas City, Mo. Lewis H. Votaw, '23, and Ruth E. Douglass, '23, Feb. 1, at Chicago, Ill. W. E. Smalley, '20, and Annie Renwick, April 16, R. F. D. No. 5, Chatsworth, Ont.

### DIED

Milton Daniels, '17, by accident, Greenville, S. C., March 31.

Harold Lagar, '18, April 29, at Chicago. Edwin L. Bowyer, '02, pastor of the Gospel Tabernacle of the Christian and Missionary Alliance, Indianapolis, Ind.

### BOOKS RECEIVED

(Continued from page 626.)

Central Committee on the United Study of Foreign Missions, West Medford, Mass.

"The Woman and the Leaven in Japan," by Charlotte B. DeForest. Cloth, 224 pages, 75 cents.

"The Honorable Japanese Fan," by Margaret T. Applegarth. Cloth, 135 pages, 75 cents.

Presbyterian Church in the U. S., Department of Christian Education, 122 S. Fourth Ave., Louisville, Ky.

"The Church and Its Students at State Institutions of Higher Education," by Henry H. Sweets. Paper, 87 pages, 25 cents.

Shaw Publishing Company, Berwyn, Ill.

"Prohibition: Going or Coming?" by Elton Raymond Shaw, M. A. Cloth, 493 pages, \$2.

"The Conquest of the Southwest," by Elton Raymond Shaw, M. A. Cloth, 138 pages, \$1.50.

"The Love Affairs of Washington and Lincoln," by Elton Raymond Shaw, M. A. Cloth, 70 pages, 75 cents.

"Brains, Dollars and Progress," by Elton Raymond Shaw, M. A. Cloth, 63 pages, 75 cents.

Baptist Book Concern, Louisville, Ky.

"A Syllabus of Lectures on the Outlines of the History of Christian Missions," by William Owen Carver, M. A., Ph. D., LL. D. Paper, 74 pages.

Pacific Press Pub. Association, Mountain View, Calif.

"Glimpses of Korea," by E. J. Urquhart. Cloth, 103 pages, 90 cents, postpaid.

Cedar Falls Daily Record, Cedar Falls, Ia.

"Bible Study Outlines," by D. Sands Wright, A. M. Paper, 109 pages.

Francis Asa Wight, Y. M. C. A., Scottsdale, Pa.

"Babylon the Harlot," by Francis Asa Wight. Paper, 45 pages, 25 cents; \$12.50 per 100.

People's Christian Bulletin, 573 W. 181st St., New York.

"Lectures on the Virgin Birth and Divinity of Jesus the Christ," by Elmer E. Franke. Paper, 50 pages, 25 cents.

Gospel Messages, Georgetown, Ill.

"Rites Abolished," by J. N. McCormick. Paper 32 pages, 15 cents.

Pickering and Inglis, Glasgow.

"Gleanings in the Book of Revelation," by William Easton. Cloth, 177 pages, 2/- net.

"Handful on Purpose," by James Smith. Cloth 302 pages, 4/- net.

"The Bible or the Church," by Sir Robert Anderson, K. C. B., LL. D. Cloth, 269 pages, 3/6 net.

A. & C. Black, Ltd. 4, 5, 6 Soho Sq., London W. 1.

"The Cradle of Mankind," by Rev. W. A. Wigram, B. D., D. D., and Sir Edgar T. A. Wigram. Cloth, 430 pages, 15/- net.

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# The Gospel in Print

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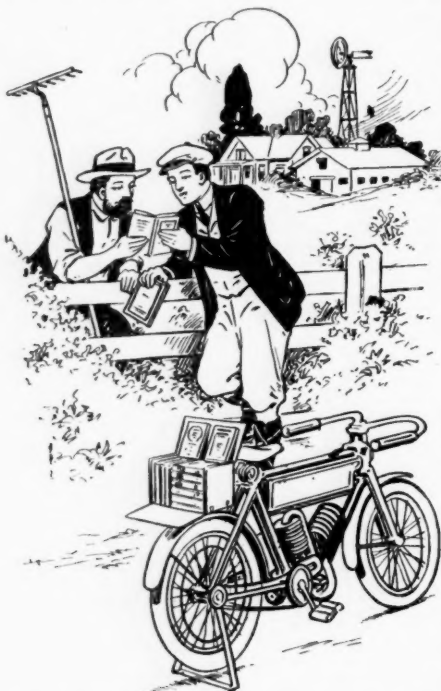
Many pastors need assistance, in the form of assistants. Indeed, every shepherd of a flock can use such sturdy, loyal assistants as are found in thoroughly evangelical books—those ready little helpers who are never in the way, always unobtrusive, and who deliver their messages with unflinching fidelity.

Oh, that more men of God would advantage for themselves and those with whom they constantly deal in a liberal use of the gospel in print!

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The average church member lets slip countless opportunities for "personal work," soul winning, etc. A numbing indifference permits this omission in some, a lack of knowledge of "just how" to begin deters others.

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A man passing through Switzerland gave a tract to a man in a town noted for gambling. The man was about to commit suicide, but was saved.

A forger in Philadelphia was sitting in a public square meditating suicide. He was handed a leaflet, entitled "*Come Now, Let Us Reason Together*," read it, put up his razor, went to the police station, and gave himself up. A man saw a tract, entitled *Repent or Perish* floating in the Fraser river. He took it out, dried it, read it, and was converted.

In 1785, Dr. Coke, the first bishop of Methodism, aside from Wesley, gave a tract to a family in Virginia named Cowles. The family numbered fourteen. The tract was instrumental in the conversion of the whole family. What encouragements to scatter these "leaves of healing"!—Wm. Luff, in *The Christian*.

## MR. MOODY'S BOOK FUNDS

Administered by The Bible Institute Colportage Association of Chicago.

The following contributions have been received from June 1 to 30, 1924, inclusive:

**Africa Book Fund:** 3 Contributions, \$14.00; **Alaska Book Fund:** 1 Contribution, \$3.00; **Hospital Book Fund:** 6 Contributions, \$31.50; **India Book Fund:** 1 Contribution, \$5.00; **Latin-America Book Fund:** 5 Contributions, \$36.00; **Life-Saving Station Book Fund:** 1 Contribution, \$1.00; **Lodging House Book Fund:** 2 Contributions, \$16.00; **Lumber Camp Book Fund:** 3 Contributions, \$27.00; **Mountain Book Fund:** 22 Contributions, \$88.66; **Pioneer Book Fund:** 14 Contributions, \$128.50; **Prison Book Fund:** 243 Contributions, \$917.93; **Seamen's Book Fund:** 2 Contributions, \$10.00; **Free Tract Fund:** 4 Contributions, \$92.

## FREE GRANTS OF BOOKS

Literature was sent out on account of the Book Funds named, from June 1 to 30, 1924, inclusive:

**Alaska Book Fund:** To 2 points in Alaska: 65 Colportage Library books, 15 Emphasized Gospels, 64 Evangel Booklets, 15 Pocket Treasuries.

**Army and Navy Book Fund:** To 1 point in one state: 100 Pocket Treasuries.

**Fire Station Book Fund:** To 1 point in one state: 50 Colportage Library Books, 300 tracts.

**Hospital Book Fund:** To 10 points in seven states: 260 Colportage Library books, 515 Emphasized Gospels, 197 Evangel Booklets, 355 Pocket Treasuries, 200 tracts.

**India Book Fund:** To 1 point in India: 4 Colportage Library Books.

**Latin-America Book Fund:** To 2 points in two countries: 40 "The Way to God," in Spanish, and 40 "All of Grace," in Spanish.

**Lodging House Book Fund:** To 1 point in one state: 50 Colportage Library Books, 25 Emphasized Gospels, 15 Evangel Booklets, 25 Pocket Treasuries, 550 tracts.

**Mountain Book Fund:** To 2 points in two states: 200 Colportage Library Books, 135 Evangel Booklets, 200 Pocket Treasuries, 400 tracts.

**Pioneer Book Fund:** To 11 points in nine states: 414 Colportage Library Books, 206 Emphasized Gospels, 260 Evangel Booklets, 258 Pocket Treasuries, 10 Testaments.

**Prison Book Fund:** To 24 points in nineteen states: 721 Colportage Library Books, 810 Em-

phasized Gospels, 571 Evangel Booklets, 526 Pocket Treasuries, 10 tracts.

The total amount of literature sent on the above book funds, is as follows: 1844 Colportage Library Books, 1706 Emphasized Gospels, 1313 Evangel Booklets, 1679 Pocket Treasuries, 10 Testaments 1060 tracts.

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Moody Bible Institute Monthly



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